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Students of Bryn Mawr College

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BRYN MAWR COLLEGE NEWS

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NOVEMBER 17, 1983

Mary Daly's lecture draws varied response

by Karen Sullivan

"Radical feminists are, you know, wild," said Mary Daly, author of such books as *Gyn/Ecology* and the forthcoming *Pure Lust: Elemental Feminist Philosophy*, last Thursday evening in her lecture on "Remembering the Elemental Power of Women." "Our simplicity is stark at the same time our thinking is complex."

Language integral

It is perhaps both the starkness and the complexity of Daly's thought that remained with the audience which filled Goodhart's auditorium. Her use of language provided for much of that complexity. By restructuring the prefixes and roots of words, by using obscure or antiquated meanings of words, or by putting words in a new light, Daly's language becomes not only as communicative as her "message" but integral to it.

Feminists called on

Her use of the words "revolting hags," "spinsters" and "crones" without the pejorative connotations they have gained in patriarchal society is one key example of that technique. "How many feminists are here?" Daly asked in the beginning of her speech. "I'm curious to know whether there are any revolting hags, spinsters, crones..." she said next; the sentence was drowned by the applause and laughter of those fa-



Mary Daly addressed a large crowd in Goodhart on November 10th.

miliar with Daly's radical feminist terminology.

Men necrophiliacs

Daly contrasted "biophilic" with the "necrophiliac maniacs who are contaminating the earth." She associated this necrophilism with asceticism or "the phallic flight from physical lust to moral lust," which occupied and occupies the foreground of our experiences. "There is a deep, deep dislocation

that is at the core of consciousness, that is in women as well as men, but which men perpetuate," Daly said at one point.

Disassociation from reality

This foreground produces not only the patriarchal superstructure, but the physical destruction of our environment through pollution and nuclear arms. It produces as well "mental reversism," or a disassociation with reality whereby a society which pretends

to aim for one goal orients its institutions so that they promote exactly its antithesis. Thus the legal systems promote crime, and peace-keeping commissions induce war.

Speaks on women's colleges

In responding to a student's inquiry on the usefulness of women's colleges, Daly criticized the preponderance of male texts in the curriculum, texts replete with this very disassociation with reality. "Their subliminal reasoning is not pointed out, so it feels spooky," Daly stated.

"Women's intellect castrated"

As a result, "women's intellects have been castrated; women's minds are being tamed." It is not surprising in such a society that women "look for rationality in a totally irrational setup." They persist in being "reasonable," in demanding "what about men?"

when they cannot walk down a street at night for fear of being raped. In discussing women's "reasonableness," Daly emphasized that in her years in a nearly all-male academic environment, "I have never heard a male colleague saying, 'Well, you know, we really should think about women.' Never!"

Women held back

"What is it that keeps women back, that holds them to the background?" Daly asked next. She pointed to two types of "pseudo-emotions, pseudo-passions" which, though strongly felt, differ from real emotions in that they have no real agents or objects; instead they are "blobs in inner space that keep us from moving, man-made feelings that are encouraged or discouraged in us. They are not emotions. They do not move us."

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Minority report withheld from community

by Beth Leibson

The Report of the Joint Bryn Mawr-Haverford Diversity Review Committee is currently being withheld from the bi-college community by Haverford. Bryn Mawr, as a courtesy, is not releasing it either. The purpose of the jointly

sponsored visiting committee was to study diversity in the curriculum as related to minority representation. Nancy Woodruff, Director of Minority Affairs, is not aware of the reason for Haverford's withholding the report.

The Diversity Visiting Committee came to the bi-college community in April of 1983, at the suggestion of the Minority Affairs Task Force Final Report of March 1982. The Task Force "was organized to study the quality of minority/majority interaction at Bryn Mawr and to develop a set of recommendations to enhance the meaningful participation of all members of the college community," according to the report itself. An "in-house" affair, the six-month-long study was prepared by thirty members of the Bryn Mawr community including faculty, staff, trustees and alumnae. The Task Force formed five subcommittees and the report of the curriculum subcommittee made five major recommendations. The last of these states that, since Haverford was intending to invite consultants to perform an extended review in 1983, the Task Force proposed that Bryn Mawr "accept Haverford's invitation to make it a joint review."

The Team of the Diversity Visiting Committee, consisting of Dean Wendy Winters of Smith College, Professor Robert Hill of

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Seven College Conference to meet

by Julie Herman

On November 18 and 19, Bryn Mawr will host the presidents, faculty and administrative representatives to the annual Seven College Conference. Formerly and informally known as the "Seven Sisters", as all were originally women's colleges, the schools continue to share certain goals and problems.

President Ellen V. Futter of Barnard College, Mt. Holyoke's Elizabeth Kennan, Radcliffe's Matina Horner, Vassar's Virginia Smith, and Wellesley's Nannerl O. Keohane will meet with President McPherson to discuss such subjects as institutional investments, the future for women's colleges, administrative, political and financial aid policies, and joint undertakings such as student and faculty conferences. Smith president Jill Conway, on a trip to Australia, will be represented by Frances

Volkman, Dean of the Faculty.

Deans and faculty representatives will talk about the future for women's colleges and curriculum questions varying from women's and gender studies to computers and the liberal arts curriculum policies on student alcoholism, faculty research, and minority hiring will provide further discussion topics.

While the colleges have in common their historic dedication to the education of women, today each "Sister" has her own character and is evolving in ways whose similarities and differences may be easier to describe after this year's Conference takes place. But each approach is somewhat different: Barnard and Radcliffe are part of large, urban, coeducational universities. Barnard is in a special era of self-definition as its counterpart, Columbia College, has begun accepting women with this year's



President McPherson will host this weekend's conference.

freshman class.

Vassar, by comparison, has been coed for a decade, while Wellesley, Mr. Holyoke, Smith, and Bryn Mawr have remained single-sex. Among these, varied arrangements for cooperation

with local schools have been formed for academic and social reasons.

The first meeting among the Seven Colleges was held in 1922 in response to a request for infor-

(Continued on page 7)

Response to Daly

Well before her plane had landed in Philadelphia, people were talking about her, rumors were circulating that she was a separatist: "she makes men sit at the back of the room." After the lecture in Goodhart, one could not ride in the blue bus, eat a meal in a dining hall, pass students on Taylor green without overhearing yet another opinion on Mary Daly.

People have been grasping at isolated aspects of her speech and her responses during the question-and-answer period and have been judging her solely on the basis of that isolated aspect, whether it be her use of language, her aggressiveness, her not accepting questions from men. Much of the reaction has been negative.

The striking point about the students' reactions, however, is that so few have dealt with Daly's central argument: that we must identify those characteristics

which have been socialized into us by a society which does not operate for our benefit, that we must overcome those characteristics and that we must work to change this society, each in our own way.

Mary Daly demands an emotional response from her audience. Intellectualized arguments declaiming her perceived racism, rudeness or elitism, while healthy and necessary to the active listener, can often serve to mask our more hidden anxieties toward the act of courage which she demands.

As infuriating as Daly's habit of throwing a question back on a questioner may be to the audience, it is ultimately we who must come to terms with the starkness of her views without attempting to label them and place them in an easily identifiable context with a given value judgment.

International Feminism

It's simple enough for most of us to become Bryn Mawr-centered, east coast-centered, and America-centered. After all, the majority of us are from this general area and from this country. We tend, too, to allow our vision to be limited by our experiences; it is difficult for us to conceive of other ways of life which are wildly divergent from our own.

This is particularly true in the case of understanding a variety of cultures outside the U.S. (or even within certain areas of the U.S. And as the number of students who can afford to take junior year abroad or travel extensively decreases, the understanding of other countries becomes increasingly a textbook issue.

Here, then, enters the College's much-touted "international diversity." Nearly any Bryn Mawr can quote at will that impressive statistic—"Roughly 10% of our student body comes

from outside the U.S."—but how often do we explore the real possibilities that kind of diversity affords? Do most of us have or create the opportunity to consider the implications of growing up female in Iceland, Japan or Pakistan, and the comparative implications of life in the U.S.?

In this issue, the College News offers a look at women in other countries, and how these women view their position and that of other women in their cultures. Some authors, too, consider the role of "feminism" in their countries.

We suggest that these reflections provide not only interesting reading, but also contribute to our comprehension that the American experience is just one among many here. An attempt at genuine understanding of the variety of our experiences, then, is not only broadening to the individual, but strengthening to the community as a whole.

"There's nothing more seductive than a plausible theory."
—Mabel Lang, Professor of Greek

"All right, five minutes on the existence of God."
—Jane Caplan, Assistant Professor of History, at the end of a Western Civ discussion on Thomas Aquinas

Letters to Editor

To the Editors:

There is going to be a movie on ABC Sunday night, Nov. 20 (local Channel 6) which I would like to encourage everyone to watch. It's called "The Day After," directed by Nicholas Meyer ("Star Trek II: The Wrath of Khan," "The Seven Percent Solution.") The movie was filmed in my home town and I have been reading about it for a year and a half. But believe me, my regionalism and/or pride in my hometown does not extend so far that I would automatically recommend a movie that had been filmed there. The reason I recommend it is not that I have been reading about it, but what I have been reading.

"The Day After" is about life and death after a nuclear war. Among scenes shot for the movie (which was cut to two hours for telecast because, apparently, of economic pressure that came from political pressure), are ones involving a hospital barricading its doors to prevent the storming of its supplies, a basketball field house turned into a field hospital, and a town utterly destroyed. It is not a pleasant picture and most people who have seen it (it was run in Lawrence, Kansas over a month ago) were very impressed and depressed.

It has been called a "relentlessly depressing" picture of the world after nuclear war. Although already outdated by the report that scientists put out indicating that the world would be covered with darkness for years after a nuclear holocaust, it will be a stunning motion picture to watch. There will be no commercials run during the last hour, after the bombs drop.

I would also encourage you to watch it with a friend. A good friend. What you do after watching it is up to you.

Sara E. Orel

To the Editor:

God, in her infinite wisdom, saw the condition of Rockefeller Hall's Back Smoker. The new glistening white baby-changing counters that have miraculously appeared are evidence of her divine intervention. No more the pitter-patter of freshman feet resounding through the hallway as they consult one another on Sunday night's ordeal. Now they will joyously arrange themselves in neat little rows at the counter to devote themselves religiously to Catechism 015. (Due to a lack of pews, they are forced to kneel.) And She saw that it was good.

God said, in her infinite wisdom, "Let there be not vertical but horizontal fluorescent light" (depending on one's orientation). And, behold, there was horizontal light where before there had been vertical light. And all were blinded by the glory thereof. And She saw that it was good.

God said, in her infinite wisdom, "Let the peeling, rotting, and infested paint flakes

continue to descend like academic manna onto the heads of the innocent cherubim." And She saw that it was good.

God, in her infinite wisdom, saw fit to dispose of our tithes in such a way that we shall certainly reap the greatest possible benefits therefrom. We rejoice in that which we cannot understand.

Faithfully,
Dwyn Harben '86
Karin Schwartz '86
Elaine Shizkowski '84

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Statement of Purpose

The College News seeks to provide a forum for the students, faculty, administration, and staff of Bryn Mawr. While articles on topical subjects will be published, each issue will seek to examine in-depth an issue of relevance to the College community. The College News welcomes ideas and submissions from all members of the community, as well as from outside groups and individuals whose purpose or functions are connected to those of the College.

TOC and me: "You are quite insecure"

Just having returned from a friendly conversation with a graduate student in archaeology, I cheerfully wandered into my room last night and my cat told me to sing a little more quietly.

"I was just humming, cat," I snapped—because due to a friendly conversation with a graduate student (although said conversation was an outgrowth of my procrastination, it was not the cause), I had accomplished next to nothing on my thesis all evening.

"It was much louder than a hum," the cat sighed, overly tolerant. "It was only a few decibels away from a shriek. You really should have heard it."

I was in no mood to begin humming again and listen to myself, but a shriek sounded like a wonderful idea.

"I wouldn't recommend it," TOC smiled sweetly (point of fact: it's not very sweet—he sort of flares his nose and pulls back his 'lips' from his teeth—I wouldn't even particularly call the sides of his mouth "lips" but it's easier for argument's sake to call them that) (also, I just thought I would explain in a digression—the main point is, indeed, on its way—the terminology "smiling sweetly" comes from TOC himself—I would never call it a smile, or remotely sweet; it looks like a snide sneer to me, but trust the cat when he tells you the affect he is trying to achieve). "I would like to remind

you that it is past quiet hours and your neighbor is taking a nap, as she has a Greek quiz tomorrow."

I closed my mouth, which had been almost ready for a shriek, and fumed quietly instead. I threw a pillow off my bed and it landed somewhere very close to the place on the window seat where my lovely sour cat was curled. I would never have thrown it directly at him and the irritating thing was that he *knew* I wouldn't throw it at him. I had simply hoped that he would flinch and, having realized this, he didn't flinch at all. The difficulties of having an intelligent pet.

"What are you so cheerful about, anyway? You have another bibliography due on Friday."

"I don't think it is particularly appropriate for you to bring up my thesis at this point of the day. It is past quiet hours and I have to read three chapters of my anthro book before I go to sleep. I don't want to hear anything more about bows tonight."

"But anthropology is not your major."

"I don't have to turn in anything for archaeology until Friday; anthro will be discussed tomorrow. I think this is a bit more pressing and—why on earth am I trying to justify this to you? You're just a cat!"

"Most psychiatrists would conclude that you are quite insecure and that my approval matters to you. I, on the other hand,

would say that I want answers to my questions and I demand as much politeness from you as I give to you."

"Not much," I muttered, finally remembering to take off my jacket. The heat had come on again in Merion and I noticed, rather belatedly, that it was definitely quite close to sweltering in my room.

"I asked you a question, Sara. You're in a rather obtrusive mood tonight. Did you get a nice letter today or what? I was asleep

Sara F. Orel

when you came in after lunch."

"You mean you haven't read my mail yet?"

"I didn't bother." He yawned. "I assumed if there was anything important, you would wake me."

"I had a very interesting talk with a graduate student tonight about Linear B and what do you mean, I would wake you if there was anything interesting in the mail? I don't tell you anything—I wouldn't care if you knew."

"I don't mean that you'd tell me, of course, but I heard you whoop when you got the letter from Paul and the other day, when you got that rather amusing epistle from Linda. . . ."

"Getting high-falutin' words, ain't we?" I commented in my best pseudo-Cockney accent. I had been a bit overly-enthusiastic about Paul's letter, considering how depressing the subject matter had been—shoe shops out of business and the Falkland islands.

TOC ignored my excursion into lower-class British pronunciation. "A graduate student? Are you sure? It wasn't some major in your department to whom you have not yet been properly introduced?"

"I know the majors in my department. Most of them, anyway. I just thought it was nice to forget that someone has a B.A. behind them and have a normal conversation with them, even so."

"You don't talk to graduate students normally, I might assume."

"I talk to anyone!"

"That I will easily believe."

"I talk to graduate students and undergraduates. Maybe it's because I am a senior, but it seems so nice to me that they talk back to me, too. And I can contribute

something to the conversation—I know the statues that they discuss and the site reports that they cite. It's incredible to me to be able to inform someone about something that they've never heard of before."

"Like bows, for example? I am a little bit tired of hearing about the representations of warfare in Middle Kingdom tomb paintings."

"Bows are a passable example, but also agricultural origins in the Near East—I can help a graduate student find a book or two or use sources, or discuss or simply listen without feeling really lost!"

"And this is thrilling?"

"No. The fact that the whole exchange of information is enacted with real respect for each other is the really exciting part. The senior majors held a tea for the graduate students at the beginning of the year and now we know each other and talk and do all sorts of things that I can't really remember doing with graduate students before this year."

I stopped TOC before he could argue, "With a few notable exceptions."

"I am quite pleased for you, Sara. . . ."

"I think it's a very good idea to encourage graduate students to talk to the undergraduates and undergraduate students to talk to graduates. There's a lot that we all have to talk about."

"After all," he said sarcastically, "you are at the same school."

"And what is so bad about getting to know each other?"

"Absolutely nothing, I suppose, but I pity the graduate student who ever tries to learn anything from you. I don't suppose you could think a straight thought if it were placed in your head from some superior mind, and I certainly don't think you know anything about the archaeology you say you are learning here."

"I have learned a great deal about archaeology here, cat. And the amazing thing is, even some of my professors would agree with that."

"I am thrilled for them," he said, with an unnecessary yawn. "I might differ with them, but it is past quiet hours and, although you have anthro reading to do, I need to get some sleep."

"I'll be quiet, TOC," although I felt like clashing a giant pair of cymbals over his head. But he just had one more thing to say before he drifted off.

"Thank heavens for professors, Sara. 'Your' graduate students would be in very sad shape if they had to rely on you for anything. . . ."

I even fed him today!

Judging friends by your values doesn't work

Last year a friend of mine, a very good friend at an Ivy League school, joined a men's club. You've heard of them: the secret societies at Yale, the eating clubs at Princeton, Harvard's finals clubs. They're expensive, posh, come with a long list of influential alumni to boost your career, and they don't admit women.

I don't really care about these clubs much, but I dislike that they exclude some people, and the rule about women being allowed to visit from sundown on one day to dawn on another offends my dignity. Still, that's not the issue. The issue is, how do you deal with someone you care about when they do something you're personally or politically against?

something to do with treating people as loci of emotion. (That's Hegel, says Julie, my phil major friend.) So many of the bad things in this world come from denying the personality of other people: racism, rape, war. And part of realizing the sensitivity of others means understanding that people go through stages in their thinking; or that maybe they have emotional, rather than intellectual motivations for believing what they do; or that maybe they simply haven't thought about a particular issue a whole lot.

Another reason for not giving up on people has a lot to do with friendship. If we started writing off friends because they didn't believe this idea or, completely apolitically, because they have that quirk, we'd be left with no friends. After all, and at the risk of being horribly banal, there aren't any perfect people.

Thornton Wilder expresses it well, I think, in a play whose name escapes me (perhaps it was "Our Town"?). The husband is going to leave the wife and run off with their housekeeper. He tells his wife, and she says to him, "Thirty years ago, when you asked me to marry you, you weren't perfect. But you made a promise, and that promise made you perfect, that was a promise to love me. And when I accepted, I was far from perfect too, but I made that same promise, and for you, that made me perfect."

Leaving marriage aside, I like to think of friendship in those terms. We all need people to care about us, and we need people to care about. That's just the nature of being human. Sure, we could sit up and be judges penitent, condemning with a pointed finger a whole lot of people. But all that leaves us with is an empty lot.

My friend is still in his club. He talks about it sometimes, and I listen, and I think I can see why he does it. We don't talk about the first (and only) time he took me there and I ended up almost yelling at him in the entry hall, ghosts of turn-of-the-century patriarchy watching us from the corners. Sometimes there are limits to my restraint. But he is still my friend.

And I'll let you know if he ever quits it.

Kathy Roth

It's nothing unusual. You realize your friend from fifth grade tends to make racist slurs or maybe the guy down the street who you used to play basketball with thinks that women are asking for rape if they're out alone. Or it can be that you hold marriage and monogamy as sacred, and it sort of bothers you that your friend sleeps around.

As we get older, and form our stands on different issues more firmly, we tend to seek out a society that shares and supports us in those beliefs. But still we have all those old friends, and even many new people we meet whom we like—but they've got this one little quirk. . . .

So I thought to myself, am I a hypocrite if I don't try to convince him that it's "not right"? And it crossed my mind, do I re-evaluate the friendship? And the answer is, of course not. Yes, the personal is political, but there are times when the political shouldn't be the personal.

One of the reasons for this has

Inquirer cites College News

DeLeon bites back

Cats: Here's something to eat, TOC

I must be slipping. I haven't said anything mean about cats in a long time. I've learned that there are four subjects that make people sit up and take notice: sex, religion, politics and cats. Especially cats. Writing nasty things about cats can be as dangerous as attacking motherhood. Not long ago I found myself inserted in a long parenthesis in a column about a cat that appeared in the Bryn Mawr College student newspaper. Sara F. Orel wrote:

"My cat's name is TOC (short for T.O.C., which is short for The Office Cat; a column that Charles Dana once wrote in the New York Sun. That cat was useful. He ate copy that was simply oozing hot air; he loved the Congressional Record, especially. And, Dana wrote, the cat sprung 'with incredible quickness and ferocity' at awkward and clumsy English. A cat such as Dana's cat would be very useful here; I could keep it well fed on anthropology texts and Clark DeLeon's column in The Inquirer.)"

My, aren't we catty.

(Reprinted from Clark DeLeon's column in the Sunday Inquirer, Nov. 13, 1983.)

Lawyers speak on varied career opportunities

by Kris Anderson

Estimating the potential for aspiring Bryn Mawr lawyers' success, attorney Janet Kole '68 noted that "as Bryn Mawrtys, you already have the first qualification: it's important for a lawyer to be obsessive-compulsive."

Several panels offered

Kole was one of several alumnae panelists who spoke at a symposium held on November 5 entitled "Lawyering: Great Expectations," sponsored by the Alumnae Association. The conference, which drew about 50 to 60 students, offered a morning session on "The Legal Life" and two afternoon discussion panels, one on getting into and through law school, and the other on "Dead End Jobs, The Partner Crunch, and Changing Careers."

Corporate law "seductive"

In the morning session, speakers discussed different options in law careers ranging from paralegalling to corporate law to pro bono work. "Big firms are very seductive. You're waited on

hand-and-foot," noted Kole, who received her J.D. from Temple in 1980 and practices law at Shnader, Harrison, Segal, and Lewis.

Gov't offers experience

"You're not waited on hand-and-foot when you work for the government," countered Shelley Hayes '73, who has been Staff Attorney for the U.S. Department of Labor, "but there are other advantages... I've had more experience in litigation than many fifty-year-old men in the big firms have, and I'm only in my early thirties." Hayes completed her J.D. in 1976 at Georgetown and has since worked for the Departments of Justice, Interior, and Labor. She views working for the government as "excellent experience," particularly in litigation, and says that though the salaries are not superior, "your experience gained can be sold on the open market."

In-house counsel

Karen McDonie '75, J.D. Temple, who is an attorney for Rohm

and Haas, pointed out that as in-house counsel, "you only have one client—the company—but you have to solve all of their problems." She noted that although in the past lawyers who worked as in-house counsel had the reputation of being those who "couldn't get a job anywhere else," this is no longer the case as many companies are instituting in-house attorneys to beat the skyrocketing costs of using the large law firms.

Public interest rewarding

Speaking on public interest and pro bono work, Sue Auerbach '71, who billed herself laughingly as "an alternative kind of lawyer," described the delights of being "understaffed, underpaid, and overworked." Yet she was quick to stress the emotional satisfaction from doing work that really "means something to you." Auerbach, who is Assistant General Counsel for the Peace Corps and also works for a Hispanic Legal aid society, pointed out that one can often do pro or community-type work in

addition to corporate practice or whatever other type of law one is engaged in. It's useful, too, to try and retain your knowledge gained in Spanish 003—"it will be extremely helpful to you if you ever want to do this type of work."

Clerking valuable

Linda Wharton '77, J.D. '81 Rutgers Camden, spoke highly of the experience of clerking for a judge during or after law school. "It's a once-in-a-lifetime opportunity to see how a judge operates, and it opens many doors for you professionally," she added. Currently working in the New Jersey Attorney General's Office, Wharton recommends clerking jobs on all levels—state, federal, trial, or appellate courts.

Ph.D. now paralegal

Paralegalling is a field many Mawrtys have entered recently and have enjoyed. "I like the work because I'm in control of the facts; the lawyer is dependent on me," noted Katherine Dohan Morrow, who received her Ph.D. in 1982 from Bryn Mawr in Classical and Near Eastern Archaeology. "Paralegalling is the second most growing industry next to computer technology," Morrow cited, "and it provides an opportunity for challenging, independent work. You don't necessarily require formal training, but excellent writing skills are the number one qualification for being a paralegal." Morrow urged students to consider paralegal work as a career, not just an interim job.

"Can I have it all?"

In the afternoon panels, students had a chance to ask specific questions. One student said that she wanted "a family, an international law career, and success in [her] job"—could she have it all? "You can't have it all," said Karen McDonie, "but you can have it all sequentially." She added

ed that it is possible to have children and success in one's career, but you just have to take a little more time.

Litigation time-consuming

Litigation, for example, can be very time-consuming. "You may have to spend New Year's Eve alone in the building trying to work the computer with gloves on," one panelist commented wryly. "And," noted Hayes, "if something comes in Friday and it's due in court Tuesday, you don't have a choice about whether or not to give up your weekend."

"Where should I go?"

On the burning question of "Where should I go to law school?" the panelists had a variety of responses. McDonie maintained that it was far more important to graduate at the top of your class than it was to worry about where you went, while others disagreed. Several panelists argued that some firms or agencies will be more interested in you if you have that Harvard or Columbia degree, even if you graduated at the bottom of your class.

Work after school

Ursula Bartels '79, J.D. U.Va. '83, stressed that in terms of work after law school, it's important to have good summer jobs. "Right now, most firms are hiring from their summer programs," and it helps to get a summer job with a big firm. "Legal research is not the most exciting thing that can happen to a person," Bartels laughed, "but you'll have a better chance at a job." Above all, do well in law school: "the people who have maximum lateral mobility are those who did well in their law studies," Diane Maleson, Professor of Law and Associate Dean at Temple Law School emphasized.



Shelley Hayes '73, JD '76 Georgetown, speaks at Law Symposium held November 5th.

Speech team to compete in debate, oratory

by Marisa Williams

For the first time in years, Bryn Mawr students will again be competing in the nationally recognized circuit of competitive speech and on-topic debate. The new Bryn Mawr Speech Team offers students academic competition in several areas. Debate, an event Bryn Mawr once dominated, is

the most demanding in preparation. The style of argument is formal and factual, and it is an organized response to a nationwide topic.

Individual events, such as Dramatic Interpretation, Poetry and Prose, Original Oratory, and Impromptu Speech are expected to be very popular, as they require much less preparation and time on the part of the competitor.

Because Bryn Mawr has been out of the circuit for so long, the team organizers have elicited help from several individuals. The president of Penn's team has agreed to help Mawrtys get started, and several members of the team will be at Bryn Mawr this month, giving demonstrations and advice in the various events.

Andy Lichtenberg, who is instructing the public speaking sec-

tion of the Life Skills Workshop, has also agreed to help the team. Starting second semester, he will help students in selecting and preparing cases or speeches. Several neighboring colleges have offered to go practice rounds with Mawrtys, too.

The most important resource the team has to draw on, though, is the student population at Bryn Mawr. As our past indicates, Bryn

Mawr students, if dedicated, prove to be extremely successful adversaries in academic competition.

The success of the Bryn Mawr speech team is largely dependent on student participation and dedication. Indeed, the reasons for not having a team all these years were that students were hesitant to dedicate time to organizing such a team, and that students are wary both of the time commitment involved and of competition.

This year, however, Bryn Mawr does have students organizing the team, as well as several highly experienced competitors. The founders are quick to encourage students without experience to participate as well, and emphasize that the time commitment is a personal decision made by each competitor, not by a coach.

The founders are Marisa Williams and Lena Jarlow. Both can be reached at Pembroke West. With the support of the administration and faculty, and given the population the team has to draw from, both the founders expect the team to be highly successful.

Academicians offer job market tips

by Mary Beth Feeney

Earnest doctoral-type candidates amassed at Glenmede on Saturday, November 5, to discuss survival tactics for the oncoming reign of terror known as the academic job search. Aiding in the preparation of strategy were Frank Mallory, Head of the Chemistry Department; Stephen Levine, Associate Professor of History of Art; Peter Briggs, Associate Professor of English; Barbara Kreutz, Dean of the Graduate School of Arts and Sciences; and two recent Bryn Mawr Ph.D.'s who told of their own

experiences on the academic battlefield.

The panelists suggested three main tactics which consisted of "Getting into the Job Market," "Preparing a Curriculum Vitae," and finally "The Interview." These are outlined as follows.

Getting into the Job Market consists of early reconnaissance such as becoming acquainted with one's chosen field by reading papers and attending conventions. Diplomacy is also not to be overlooked and networking should begin as soon as possible. After this comes the main attack,

the Curriculum Vitae and the interview. The timing of the main attack is crucial. Ideally it should be a few months after receiving the Ph.D.

The Curriculum Vitae should, above all, be well-organized and quick to read. Honesty is compulsory. Guerrilla tactics will not win this war. Along with the Curriculum Vitae come the letters of recommendation. Letters from any venerated personage under whose tutelage one has fallen can procure the magical interview.

Many factors can contribute to the success of an interview, but

some are easily mastered. These include dressing properly, a thorough knowledge of the institution and being on time. However, if the interviewer herself or himself is not prepared, she or he may ask if you have any questions. If this situation arises, it is most important not to become flustered. (A word of caution: the interviewer may violate the rules of conventional warfare and ask an illegal question.)

After a brief review of strategy, the newly hardened graduate students went home to prepare for the impending battle.



Stuard speaks on Luther and women

by Adele Parker

On November 10, the 500th anniversary of the birth of Martin Luther, Haverford history professor Susan Stuard spoke on Martin Luther and the Renaissance notion of women. Stuard is a visiting associate professor from the State University of New York, with degrees from Smith and Yale.

Stuard handed out samples of Luther's writings which showed that although his views of women were not always entirely clear, he was evidently a step ahead of the times.

The Renaissance view of women can be stated concisely: woman as "botched male." Wo-

men and men were thought of as two opposing factors in a complementary system; men were grouped with light and good, and women with darkness and evil. Luther said of the upholders of these theories, "they are themselves monsters and sons of monsters."

Luther saw a hierarchy on earth, but he saw no difference between the relationships of man to God and woman to God. However, he compared men and women to the sun and moon, two separate and distinct creations, by saying that the moon, the woman, although "a most splendid body . . . does not equal the dignity and glory of the male." He

said in these same writings that women were "far weaker in intellect," but equal in wisdom.

In another selection, Luther claims that men's broad shoulders and narrow hips show superior intellect and women's broader hips are made for sitting at home. Stuard, however, pointed out the theory that this was written facetiously.

Luther argued not so much for women's sake, but to put an end to worthless disputes in his constant pursuit of a clearer interpretation of God. As an audience member pointed out, Stuard presented his ideas in the context of his times rather than just in terms of what we can bring to them today.

Grahn discusses poetry, women writers

by Kelly Kuwabara

Judy Grahn is a feminist poet who has published several volumes of poetry, including *Edward the Dyke and Other Poems*, *A Woman Talking to Death*, *The Common Woman Poems*, and a collection entitled *The Work of a Common Woman*. Her latest publication is *The Queen of Wands*. Ms. Grahn has also edited three volumes of short stories by and about women: *True to Life Adventure Stories*.

She spoke in the Dorothy Vernon Room at Bryn Mawr on November 3, sponsored by the Dean's Office and the Women's Alliance. Among her other works and that of other people, she read her long poem, *A Woman is Talking to Death*, a work of enormous power.

Kelly Kuwabara (KK): You were a founder of the Oakland Women's Press Collective, weren't you? What inspired the founding of that press? What did you learn from it?

Judy Grahn (JG): I'd say I founded it because I was impatient with waiting for any openings in the publishing world. Even in the small press world, and the magazine poetry world, for any kind of understanding of the kind of work that I had already begun doing.

I wrote the satire *Edward the Dyke* in 1965, and put it in a drawer. There were no outlets. And by 1969 I had written several poems that were directed to women—I didn't think of them that way particularly, but that's in fact what they were. And they were covertly lesbian poems. And I thought there was no possibility, and there was no patience on my part to wait for there to be just the right magazine, which would accept them as they were.

So, people that I tried, teachers that I tried to have, wanted to cut them, wanted to turn it into more of the kind of Creeley school of writing, very crisp and lovely. The school had developed from the Imagists, but I wanted my writing to have more story telling in it.

I was actually looking for another school of poetry. I had become involved in the women's movement by the time the idea for a press occurred to me. I was also interested in film, I was interested in all the media—there were a number of directions that I thought I could have gone in at that point in time. But starting a press seemed the most possible.

I began it by putting out a mimeographed sheet of the *Common Woman Poems*, seven sheets with a cover, of those poems—which were a response to my being in a women's consciousness raising group, and understanding this huge gap, this huge lack of literature that spoke directly to the experiences that I had had in my life.

To make it a collective, of course, that was a feminist principle. It was also a hippie principle—a general movement principle.

We operated it, my lover and I, we co-founded it, and joined in with six or seven other women and finally it usually had a staff of around 10 to 12 for about eight years. The problems that we had were that we had to learn the entire industry from the ground up. That is, that literally no one would train us.

The men ignored us when we went to try to go to classes to learn printing, so we learned printing on our own—just catch as catch can. We bought our first press for \$500 without having any idea about the quality of presses, or brand names, or anything. We just bought their largest press that \$500 would buy, and took it home, and proceeded to learn how to run it.

So it was a very shoestring operation always, and very exuberant, and very exciting, because we were doing something that we thought was new. We didn't realize that women had been running presses for two centuries. At the turn of the century there were plenty of women printers. In the middle of the last century there were many women printers, and there hadn't been for awhile, and we thought we'd be the world's first women printers, we really did.

We made all kinds of mistakes, took our share of injuries, and overwork, and underpay, and all of those kinds of hazards that happen in probably any kind of small business that's trying to get started.

I think what I learned from it is that the small press industry is what supports freedom of the press. That the fact that in America anyone can take what they have written and put it out themselves; and as long as they have an audience, it will in all likelihood stay in print, and people will read it. This is a treasure, something really to be protected. Without it, I would never have gotten into print. The fact that you can do that.

I certainly learned dozens of things about how women work together, how muscular we can actually be, how mechanical we can learn to be, how caring and exploitative, both, we can be in different situations, and that all work is basically the same.

KK: Did you get a lot of support from your teachers and parents to write well?

JG: Yes. My father is a great lover of poetry. My mother borrowed a typewriter when I was 12, and helped me send poems off to *Saturday Evening Post*, and other magazines, under a pseudonym. I always was rejected, I had quite a collection stashed away, quite a stack of rejection slips. I at least learned, early on, what that felt like, and to just proceed anyway, whether it happens or not. I think that probably helped me, the fact that I already knew what it was like, to not be acceptable.

Yet I still knew that I was a writer, and that my writing was good. That helped me to be very quick about the decision to start a press. That I was simply tired of waiting—was not going to wait through my

adult life the way I'd waited as a child, for acceptance. That if *Saturday Evening Post* was not going to accept me, then I would start another *Saturday Evening Post* that would.

KK: How do you feel connected to other women writers of the past, and of the present? In what way do you interact with each other?

JG: Well, I've just finished writing three essays that are on Sappho, and a lesbian poetic tradition. I've been living all summer, for the last couple months, with the work of Emily Dickenson, Gertrude Stein, Amy Lowell, Adrienne Rich, Audre Lourde, Paul Gunn Allen, Olga Broumas, and myself, as connected to, related to, and proceeding around to Sappho, and possibly what Sappho's work was articulating that has relevance to us.

So I'm feeling extremely close to all of that, but most of them I have felt close to in the past, anyway. Adrienne Rich got me interested in H.D., when she wrote the introduction to my collection, *The Work of a Common Woman*, she mentioned H.D. at length and got me quite interested.

So I stopped having the false impression that she could only be read by the academic person, and learned enough to be able to decode most of her references, and understand that she is not talking about the classical world, she is talking about our world, and she just occasionally uses classical metaphors to do it with.

So, I think the connection is close and tight, and continuous. I think it's ongoing, and we are basically married to each other.

KK: Do you think there's a possibility of creating new forms and new language for women writers, and do you think this is important to the process of writing about women's lives?

JG: Well, I think that we're already doing that, to a great extent. New forms and new words are not as important to me as a reclamation of the older ones has been. It's been tremendously important to me to establish the fact, to discover the fact of a female tradition in literature, and female power in the world, and a continuing female world, which in our world has severely gotten fragmented, pushed to the side, and pushed down under, but is nevertheless there, and very strong.

It is [the] recovering of that that I think of as my task, and I've found that the forms more or less follow after what needs to be said. For instance, I've learned a great deal from H.D. about how to write narrative ideas in lyrical form, which I think is marvelous technique because you can come at the subject from so many different angles, and points of reference. This is important to me, because I believe that the world, or at least the world that I would like to formulate and reconstruct, and project into the future, is an integrated and holistic world.

It's necessary to come at it from a variety of different points of view and it's necessary to include a variety of points of view, and the idea that people are different from each other, as well as having many things in common. That is not a linear progression in the old narrative style of a story, that it's much more complex than that. I think you can learn the same lesson from Gertrude Stein, as well, and from the work of us modern lesbian poets.

KK: Where did you first come across the figure of the Spider webster? What began to bring her into your work?

JG: I suppose it was thinking about the Miss Muffet story. Years ago it really puzzled me why it was that in Western culture we have this horrible story about a little girl who is terrified of the spider. I'm very suspicious of things that we're supposed to be afraid of, so from that I gathered that the witches had had familiars, some of which were insects, some of which were mice, and cats, and so on, and that we were, in the Euro-American culture, we had been separated from those animals. From snakes, from owls, from black cats on purpose, because they used to be sources of our own power.

They used to be our allies, they used to be familiars to us. They used to be our "little lovers." That helped me pay attention to these stories, and I just found the spider reoccurring. In the stories about fire, she simply was there. So it's a matter of just having my attention directed to her. She's there in all different cultures.

KK: What is the source of your work? How do you decide to write a particular poem or story?

JG: Well, I don't think that there's only one source of things. At this point I'm treating my poetry the way other people treat novels. So *The Queen of Wands* was all of a piece, and first I researched the book. And everything that I think of as research is living a very full life, and talking to lots of people, reading a lot of books on the subject, since my subject is traditions of women's power, and sources of women's power, I went to the Tarot because it's so old, such an old picture-vision of the old ways. And it's also of interest because it has four suits—each one for a different element.

So I decided to do it that way, to do my books that way, to explore four aspects of women's power in the widest possible range of stories, to go ahead and be transcultural, and trans-era—and the first one is Wands, which is Fire, the element of fire. My sources for it are multifold—anything you can name is a source for it.

So I wrote first the table of contents. Then I filled it in with the poems. Not necessarily in the same sequence, but with the same titles, the same general ideas. And then filled them out—which is more of a novelist's approach to poetry. It's a much more conscious approach, but I'm a very self conscious and super conscious writer, I am a very, very deliberate writer. There's almost nothing accidental in anything I do.

College News exclusive: Mary Daly interview—

by Kelly Kuwabara

Mary Daly is a radical lesbian feminist philosopher and theologian. She is the author of *The Church and The Second Sex*, *Beyond God the Father* and *Gyn/Ecology*. Ms. Daly is very well educated in the traditions which she rejects; among her many degrees are doctorates in both philosophy and religion from the University of Fribourg, Switzerland.

She spoke in Goodhart on November 10. The audience was by turns receptive, excited, amused and insulted as she shared her views on language and Christianity, and read excerpts from her latest book, *Pure Lust*.

Kelly Kuwabara (KK): Your text *Gyn/Ecology* is used in college courses. What do you think are some of the problems a woman encounters when trying to read the text within a patriarchal institution and having to interpret it and write about it in a "scholarly" way?

Mary Daly (MD): I think there are all kinds of devices for avoiding the power of the book's real message, and certainly the presence of males in a class would hold things back. And there's a certain kind of academic phoniness, the insistence upon method, which I discussed in *Beyond God the Father*. And this book covers many fields, it runs around many fields, which I think all creativity really does. It is not confinable to a field. It's not even confinable to the categories of prose and poetry.

And of course in academia we're trained to be specialists, so if you try to do something of wide scope, original, they can pick on some tiny thing which is within their field. So I would expect that that could be inhibiting to students discussing it.

KK: At the same time, do you think that it's good that it's used in college courses, because that might be the only way that some people have any exposure to it?

MD: I think it's good that it's used in that context. Because surely if it's in you to "click" you'll take it home and the chances are that you'll get something out of it. And I'm glad that it's getting around.

KK: One of the frustrations we have when we're trying to be true to ourselves as women is the extent to which we've already internalized the categories of patriarchy. Do you think it's possible for us to make the leap to be able to trust other women, and connect with other women in a consistent way, if we're all so essentially dismembered?

MD: I think you have to behave as if you can trust. In other words, you have to make the leap of trust. If someone is trustworthy, she'll respond. If she isn't, you really have nothing to lose. For example, when I spoke last night I wasn't thinking about whatever quantity of untrustworthiness was in the audience. I tried to speak to what is really alive in women, and hope that that will expand, and that I will expand too. Otherwise, you're always on the defensive.

KK: Do you find that sometimes women who hear you speak or read your books tend to stick you into a hierarchical category? Even if they think they agree with you, that they might expect you then to give them "the answers," in the way that patriarchy has given "the answers," but the wrong ones?

MD: Oh, yeah. Yeah, but I suspect that there's some hostility when women do that. At any rate it's loading too much on one person. The whole intent of *Gyn/Ecology* and *Pure Lust*, of anything I do or any woman who creates does, is, it seems to me, to present a springboard so that others will move with it. I've actually had women say, "*Gyn/Ecology* is my bible." And I've shuddered! I've shuddered! You know, I hate the Bible! (laughs)

And then the opposite, you know, the other reaction is predictable. If they treat it



Sue Davis '83 questions Daly about political activism.

as a Bible, they expect all the answers, and ultimately end up trashing me for not having been God, sacred.

KK: The language of *Gyn/Ecology* is very compelling to many people, and even be-witching. What do you think is the source of that power? Is part of it that you create new words?

MD: You see, many women do it. I don't know if it's so much creating new words as it is discovering those levels of meaning that are latently there and that you hear subliminally. But it's simply that if you have new consciousness, a different consciousness, new words do seem to surface, and you begin breaking them in different ways, once you're attuned to this. You begin speaking in different rhythms, and I think it has something to do with actually being in a different frequency.

It's almost as if you're no longer on "am" or "fm," you're someplace else. I think that when women feel compelled it's not at all because I have any power over them, I think it's because they're beginning to be able to sense, to acknowledge their own powers.

And the best thing that I like to hear is when a woman says, "I've already thought about that," or, "I've always wanted someone to say that," or, "I recognize it," or, "it's coming home." And I know that it is as if I'm really a collective consciousness, an understanding that's being spoken. So I'm like a voice for it.

KK: How do you think we begin our escape from the roles of Oppressor and Oppressed? Ti-Grace Atkinson has said, "What is necessary is for the Oppressed to cure themselves (to destroy the female role), to throw off the Oppressor, and to help the Oppressor to cure himself (to destroy the male role). It is superhuman but the only alternative, the elimination of males as a biological group, is subhuman." Could you comment on that?

MD: Yeah, well, it all sounds to me... perhaps it's not her intent, but it sounds like humanism. That women, again, are responsible for cleaning up the whole mess. And, "help the Oppressor"... yeah, that's a by-product, I think, of throwing off the emblems within ourselves, and naming ourselves, claiming our own presence. It's that they're thrown back upon themselves, to find energy within themselves, rather than draining ours. And so though our intent isn't directly to help them, by leaving them to their own devices we are helping them. But that's not my primary concern at all.

KK: Or hers.

MD: Right, right, it isn't. What was that last part?

KK: The only alternative, the extinction of males, is subhuman.

MD: Well, see, they are eliminating themselves—with chemical contamination and nuclearism, and all that—the problem is, they want to, they're trying to drag us with them. And so biophilia means refusing to be dragged.

KK: Could you say a little about the process of creative crystallization which you addressed in the introduction to *Gyn/Ecology*? There is a tendency to think of books as a static body of knowledge: how do you think we make a book something else?

MD: Well, I think one thing that's very important is overcoming the self-censor within us. I knew when I was writing *Gyn/Ecology* that—well, I was terrified first that it would never be published. I mean, there was good reason to think that. Editors had seen it, and said, "Oh, oh, no, this is crazy," or "It's just jargon"—they didn't get it. And so there was this fear that it wouldn't get published, this fear was considered crazy, and I now had to make this incredible leap—I did that with *Beyond God the Father* earlier too.

The expressions that I would use to myself were things like, "I'm turning my soul around," and I would also think, "No matter what happens to me after this, no matter what the consequences, I'm going to do this all the way." There's something about final causality, or telos, you know, deep purposefulness, that, when you're in tune with it and you're not going to compromise, things begin to fall into place. It starts to unfold.

What I mean about things falling into place is things happen, like money appears—it sounds very mystical, I know, but it does! Or, I'm looking for an article—I need information on a certain point—and then the phone rings, and then talking to a friend, she happens to mention just that very thing. Once I wanted to find something about Elizabeth Cady Stanton, I went down to my mailbox, and this publisher had sent this book of writings by Elizabeth Cady Stanton that I had not asked for and had no idea was downstairs.

And once I went into a supermarket—the last thing I ever wanted to do—and they had a *Reader's Digest*—the last thing in the world I wanted to read—but they had an article on "Most Unholy Trinities in Washington" and that pushed my current thought along, for ex-

ample. So what I'm trying to say is, when you have this telic centrum which I think is the way our psychic evolution is working—not through sprouting new organs, but through realizing our potency, then nothing is lost.

All experiences around us, even seemingly superficial, seemingly distracting, work into the process.

So if your process of writing itself hasn't been static, and if you don't have yourself boxed in by fears, if it isn't a product that's controlled by self-censorship, then the writing itself has been a journey. It seems to me then, that the product itself would be less usable as an object, by others, because you never made an object. You made a record of a journey pointing forward.

KK: You used the word telos...

MD: I don't mean goal. There's a big difference between goal and the deep philosophical concept of final causality. Goal, to me, is something already known in advance, like, I'm going to earn a hundred thousand dollars or something like that, or I'm going to get a degree. Something clearly defined. But writing a book is more—in my experience—more like a journey, because what happens is it unfolds.

I have a general idea—I want there to be a book. I have a general idea of the direction. But it's like real travel, as opposed to packaged tours, you know? Everything is an adventure, and the scenery along the way, the discovery of people along the way, is an adventure. And your senses are heightened.

So final causality—in *Beyond God the Father* I talked about final causalities—Aristotle said that it's the cause of causes, because it is the cause of the causality of all the other causes. So it's what moves nature to act, but it itself is unfolding. And how the final cause causes is by attracting, not by making. So, I'm being attracted by some far-off being, and that far-off being is that in which I already participate. So the seeking is the finding. It's the journey that is home.

KK: *Pure Lust* is the title of your next book, right?

MD: Yeah... (smile) Elemental feminist philosophy.

KK: Could you give us some background on the word Lust...

MD: All right, when I wrote *Gyn/Ecology* I conceived it as the first of, possibly, a trilogy. And *Gyn/Ecology* names, you remember, in the introduction, the eight deadly sins of the fathers. And I added at the beginning of the list one that they don't name, namely deception. That's because



"You know, I hate the Bible!"

they're so deceptive, they can't name deception as the primary deadly sin. And so in *Gyn/Ecology* these various demons pop in and out, and they are the incarnations of the deadly sins, but primarily the first three. Processions, professions, possession.

And *Pure Lust* is not a sequel in the sense that you need to have read *Gyn/Ecology* because the movement is spiraling, you can jump on at any point. But it focuses on the next of the deadly sins, that is, anger and lust, which I call obsession and aggression. So I'm seeing those as the demons we encounter in the foreground, anger and lust.

But, then, since the primary being of the journey is our Ecstasy, although there is that side which is exorcism of the deadly sins of obsession and aggression, the important thing is to see through the other side of the double-edged meaning of lust.

So although lust means phallic lechery, which dismembers women and nature, lust also means vigor, enthusiasm, biophilic love of life.

KK: As feminists we need to avoid the tendency to reduce ourselves to a false commonality. Yet, when we explore our differences it sometimes makes us feel angry and alienated. How do you think we overcome that?

MD: I think that there's a style of exploring differences which emphasizes alienation, and that that style of exploring differences is the accusatory style, which always then requires confessions. And you have the syndrome of confessionalism, which gives us amnesia about who, in the first place, have created our problems (like anti-semitism, racism, ageism, oppression of the handicapped).

And so then what happens is this enclosed feeding upon what women have always been good at, that is, self-blame, and blaming each other. But exploring differences, if it's done in a context where we're recognizing that there's patriarchy out there, and that all women are targets of gynocidal maniacs, that's very different from using the exploration of differences as a way to protect ourselves from facing that, as a distraction.

Then I think when we know about that, we know about the embas, then we can focus more upon the positive differences, that is the radiant diversity that surfaces.

But constantly we have to be aware of that desire to escape naming perhaps this world the enemy, because of course if you name phallocracy you're in trouble.

Lecture

(Continued from page 1)

"Plastic emotion"

One type of pseudo-emotion is "plastic emotion," such as anxiety, depression, guilt, hostility, resentment, resignation. Daly cited Simone de Beauvoir's statement, "There is hardly a sadder virtue than resignation," immediately adding, "Except that I think I know a sadder one: being a 'fulfilled woman'. Can you imagine a passionate song or poem about 'fulfillment'?"

Another type of pseudo-emotion is "potted emotion," that emotion which may share the same names as real emotion, but whose objects are misdirected. It is "stunted, preserved, easily comprehended, canned."

Acknowledging female power

Daly urged the audience to bypass these pseudo-emotions and uncover the real emotion underneath. "Emotion has to do with discovering the deep, elemental power of women," she stated; it is that which makes us "realize" our potential not only in the sense of acknowledging its existence, but also in bringing it to fruition.

Comparing women to brewsters or volcanos, Daly explained "Explosions of women who are not volcanic may be seen as sudden, but the reasons for the explosions are tidal, not tidy." These explosions break through the foreground of asceticism, they "smash through the archetypes which beat down originality, which fit us into their molds, which try to frame us."

Virgins and dykes

Following the metaphor of the journey which served as a main motif of her lecture, Daly listed one's "traveling partners" in breaking through this foreground, which include not only the familiar hags, crones, and spinsters, but also websters ("female weavers, closely allied with spinsters"), virgins ("never captured, unsubdued"), wantons ("lacking discipline, not susceptible to control"), shrews, scolds, dykes, prudes and viragos.

When Daly finished her speech, the audience responded with a standing ovation and a rendition of the College's Greek cheer.

No men's questions

Daly prefaced the question and answer session with an explanation of why she would not accept questions from men, though she felt "that this should not need a whole lot of explanation." After years of

listening to men's questions she found them "boring"; even when they were in the extreme minority, men would monopolize the sessions; moreover, she said her practice can be "a consciousness-raising experience. For thousands of years women have had to be silent while men spoke."

Women ask "male" questions

She found it "sad, not depressing, but sad" when women asked questions that were either literally those their boyfriends gave them or figuratively questions which derived from a male frame of reference.

Gyn/Ecology racist

During the session Daly consistently redefined the limits of what she has attempted in her work. When a Swarthmore woman brought up Audre Lorde's criticism of *Gyn/Ecology's* racism and Daly's ignoring this criticism, Daly responded, "So far as you know, you're damn wrong." She claimed that she was not an "active racist;" the question, she maintained, should not even be asked of her. While she admitted the book's flaws, she criticized the tendency she had noticed in women's communities to accuse the self rather than confront the external forces (patriarchal in nature) which were causing far more pressing problems; the latter she found to require more courage.

Some of the members of the audience reacted negatively to Daly's tone during this part of the lecture. According to Vivian Vinson, who had questioned Daly on the accessibility of her writing style, Daly "presented herself in a way that was both intellectually and personally immature. Her elitism implied a patriarchal stance contradictory to her alleged philosophy."

Questions not germane

Others felt that Daly's often sharp tone was justified by the circumstances. Karen Klotzkin, one of the coordinators of the Women's Alliance which had co-sponsored the event with the Haverford Feminist Group and the Gay Peoples' Alliance, felt that "the questions that were asked were directed to someone who was a goddess, who had written the Bible of feminism, and clearly no one can be all that. I felt that the questions were inappropriate. None were related to the talk; only half of them were related to anything she had written about."

Another student felt that the audience tended to attack peripheral aspects of Daly's message in order to avoid confronting the real cause of the students' uneasiness, which was the radicalism of Daly's views.

Conference

(Continued from page 1)

mation from BMC President Marion Parks and William A. Neilson, previously a faculty member here, who was serving as president of Smith. They were writing an article for the Atlantic Monthly to demonstrate the achievements of the women's colleges and the importance of funding their further development. The article deplored paternal willfulness to "lavish their means . . . for the physical welfare and pleasures" of their daughters, while the provision they make "for the training of their mind and the development of their personalities," in comparison with that made for their brothers, is meager and grudging. Do Americans believe in educating women or not? If they do, the question is one of justice rather than one of chivalry.

The need for funds continued to be a prime motivation for continued meetings to be held. Vassar, Smith, Wellesley and Mr. Holyoke had started talks somewhat earlier, but M. Carey Thomas refused Bryn Mawr's participation, wishing to maintain its independence. While her successor, President Parks, swiftly saw a need for more communication among the colleges, it was not until 1940 that the Seven College Conference was officially formed. It is only since 1960 that the Presidents' Conference was instituted in addition to a gathering of deans and faculty.

Australia (from page 10)

table-setting and flower-arranging. However, somehow I had the feeling that I would finish them long before they would finish me.

Fortunately, that summer I met a Bryn Mawr alumna, Judianne Densen-Berber, J.D., M.D., who sympathetically listened to my ranting and ravings about what I considered to be the lack of education in Australia for women. She spoke very highly of the system of education in America and in particular of Bryn Mawr. Upon visiting, I came to the conclusion that life here was rather more preferable to listening to lectures on the faux pas of serving tinned mousse at dinner parties and chatting up Swiss ski instructors.

SGA report

by Laura Greene

Self Government Association (SGA) President Sara Hathaway convened the November 13 Assembly with a brief report on last week's Quaker College Political Participation Program meeting (contact Robin Friedman, X5728, for more information).

The topic of discussion then shifted to the first of three major issues: the concern with cooperation. Emily Murase expressed her concern about dissatisfaction and unhappiness among freshmen who had been "misled" about the true nature of cooperation.

She believes a survey to gauge community feeling about cooperation would be in order.

Hathaway felt that the question of cooperation is particularly relevant to the Bryn Mawr and Haverford Honor Codes, and their mutual perpetuation. In any case, she promised to meet again with Haverford Students Council President Bev Ortega and/or accelerate the convening of the Bi-College Committee.

Secretary Kristen Steiner here expressed her frustration at the weekly "flip-flopping" of Assembly members on important issues, resulting from eloquent arguments and incomplete consideration, and resulting in erratic votes from week to week.

The third concern is the Constitution. At registration 727 Association members voted on the proposed Constitutional amendment, only 80 votes short of the required two-thirds.

As this vote is so important and so very close, Hathaway decided to "push" the vote: dorm presidents and Assembly members will be going door-to-door within the halls soliciting votes on the amendment from those who have not yet voted.

Assembly members also signed up for the newly-formed Constitution Committee, which will discuss and formulate proposed amendments and revisions to the current Constitution, providing that the amendment passes this week's voting.



"I was terrified that *Gyn/Ecology* would never be published."

Japanese tradition represses women

by Mika Ishida

Feminism in Japan is almost non-existent. Although Japan is one of the most economically and technologically advanced countries in the world today, it remains seriously backward socially compared to its Western counterparts. In terms of preserving tradition, culture, and some values, this social conservatism may be a positive force. But in terms of ignoring certain necessary and justified changes, this narrow-mindedness is intolerable.

From childhood on, in all aspects of their lives, women are taught that they are inferior to men. At home parents encourage their daughters to study the piano, flower arranging, or tea ceremony. These are all beautiful forms of art, but why don't parents encourage their sons to do the same?

In school, boys and girls are essentially treated equally, but only until high school. When college entrance exam time comes, male children are often put under intensely high pressure to enter good universities. Female children, on the other hand, are allowed to settle for junior-colleges or women's colleges, both being for the most part finishing schools in Japan.

But the worst sexual discrimination is in the work place. Entry-level positions for men and women are blatantly unequal. The average starting salary for a woman is almost always ten to twenty percent below that of a man's. The types of work women are given are usually unchallenging, menial tasks such as adding figures, typing, making tea and cleaning up the office. A working woman will most likely leave her job if she is getting married. If she has not



Mika Ishida

done so by age 26 or 27, she will feel obligated to "retire" by unfriendly male colleagues and the steady influx of newer, younger female workers. A woman without a husband and family by the age of 30 is a "failure" in Japan.

My personal experiences with this inequality have left me furious and frustrated.

A male student of mine (I teach English conversation) once told me, in very broken English, that I was definitely not as smart as he was, because he was a man. My best friend, an extremely intelligent, active person, has a career goal of being someone's secretary when I know she is capable of holding an executive position with several of her own. And many of my close male friends tell me that they will never allow their wives to pursue careers. Some of them even give me "advice"—they tell me not to be too intelligent or to think too much.

The seeds of feminism, or Woman's Lib, as it is called in Japan, have only begun to germinate there. Its major obstacle is rigidity in attitudes. Japan is a tiny country with too many people cramped into limited areas. Making waves or being a "cussed individual" is not only difficult but potentially dangerous to social harmony, an essential factor for Japan's existence. Feminism, in order to gain acceptance and succeed in its goals, must not take on a vocal, demanding character—it will be crushed and subdued immediately. Feminism must work quietly and forcefully within the system and change practices and attitudes step by step to gain momentum.

There are only a handful of outright feminists in Japan who have unfortunately been received with total disapproval and scorn. However, I am certain that there are many other women who, underneath a socially-imposed submissive exterior, resent their present conditions and are cautiously looking for ways to change them. Whether I work in Japan, America or

Europe, I can only hope that I have the patience and the courage to carry me through this long, uphill struggle.

Australian women

by Kate Parker

As someone once remarked to me, the only thing lower than the status of women in Australia is the status of the Aborigines. This reveals the extent of prejudice inherent in Australian society. As a female it is difficult and rather confusing to grow up in Australia. Each culture has its particular stereotype that it expects its women to follow. Whether it be choosing between a career and family, becoming a doting little housewife, it is a role that you are expected to perform. In Australia, there is no such thing; there are no demands or expectations placed on us whatsoever.

After attending a single-sex school for nine years, I went to a co-educational school to complete the last three years of my education. This particular school had an excellent reputation and at that time was very popular. Everyone seemed to think that it was marvelous for us all to be educated together and learn to live with the opposite sex. Girls were rather a novel concept when I arrived as they had only recently been introduced.

Needless to say, it was far from marvelous. For a start, if one had the utter

(Continued on page 10)

Mawrtys present differing views of women in

by Artemis Hionides '82

"As women police officers become more evident in the city, Georgia Tsolakou, 21, wins the dubious honour of being the first traffic policewoman to be run down by a car."

(Athens News, Feb. 1980)

I don't know whether she was run down because she was a woman police officer, or because she was treated just like a traffic policeman in Athens. But this piece of news is to me an amusing commentary on the position of women in Greece today: a confusing dichotomy.

This is one country, after all, where women are expected to stay within the periphery of home all their lives. And yet you will find women in unusual places—for example, among the ruthless breed of the Athenian taxi driver. This is also the place that enjoys entertainment yet looks down on the very stage on which its favorite actresses perform. And it is a country also where a small percentage of its female population lives in a western-like, rather socially-relaxed city while the majority in the country will not ever attend college.

It feels strange sometimes to look at the culture I am most familiar with, whose women seem to follow traditional habits, and at the same time to live in another also familiar world, where "sexism" is an easy word to use. The most striking difference between the two has been for me the scarcity of female role models in Greece today. If at Bryn Mawr their concentrated number is artificial, then this in Greece is frustratingly more evident.

Women in Greece play a supporting role—they exist to support their parents, their husbands, their families. The pattern of a girl's life is not planned. From birth, and more formally when she enters adolescence, a girl will be encouraged to follow activities and moral rules that will result in a good marriage. As she grows up her family provides her with a dowry, her passport to society: it will let her choose a worthy husband, and it's not surprisingly used as an opportunity for social climbing. After she marries, it will not be long before her parents see their first grandchild.

This pattern may be distasteful to some people; however, it has its logic. First of all, the dowry is the bride's only financial refuge. She holds on to it throughout her marriage; it belongs to her by law, unless she signs it over to her husband. For a pair of newlyweds, this is very important in economic terms: with a family expected, it may furnish the couple with an apartment of their own or the ability to pay for one. In recent years, a wife has been able to substitute a college degree for the dowry: this suggests that if there is economic need, the "woman of the house" can get a job that will supplement her husband's income. It is interesting to note that the dowry tradition is so strong that it took a law to change it. Although a law went into effect a few years ago, abolishing the necessity providing a dowry, the custom is so deeply rooted that I suspect it will linger for a long time yet.

Second in the above pattern of a girl/woman's life is the character of the family in Greece. The supporting role that women have also extends to men, although in different capacities.

They both are responsible for creating a close-knit family. Regardless of temporary delusions we may have as children, we always remember unconsciously that our family is the nucleus of our life in Greece. Its bonds are so strong that there exists no comprehensible life outside it. For both men and women to be recognized socially, they must be attached to a family. The largest class separation in Greece is Family and Non-Family.

I explain this in case you wonder why you rarely find women unmarried and alone, or in situations other than the above.

In addition to all this, not only do women have social traditions to contend with, they also have a long history of political upheavals, in which they have been included, with men, as victims of exile, torture, and imprisonment. In this background of constant national emergencies like World War II, the Civil War which followed it, and the seven-year dictatorship, the issue of women's changing role in modern Greece came slowly; women were granted the right to vote in national elections only in 1952.

If I go back to Greece, then, would I find outstanding women leaders to inspire me? Yes, although most seem to center around Athens, the capital. There is, for example, the director of a prestigious museum, who has a world-wide reputation as a scholar. There is the retired political activist who brings memories of heroism of World War II. There is the athlete who gives Greece a chance to see her name on a world championship list. There is the theater director who puts up an ancient play, using only male actors, as in ancient Greece. There is the small number of women who are

politically active as mayors, deputy ministers, representatives to the Parliament. There is, thank heavens, Margaret Chant of Illinois, who married the Prime Minister of Greece and who is a feminist. Small, brave examples. Oh, yes, the director of the body governing all exports from Greece is also a woman.

I am not sure where I fit in all this—the traditions I have behind me are uncompromising, a dichotomy in one. I never plan too far in advance; I may be haunted



Artemis

Ghanaian women

by Ama Ofusu-Appiah

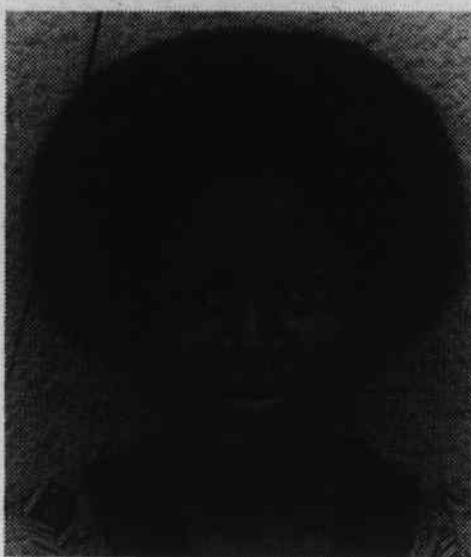
Is the Ghanaian feminist the woman who is able to leave home to become a magistrate or Supreme Court judge, leaving the family to the birds, or is she the woman who is able to juggle a business career with raising a large family? While this may sound rhetorical, it is indeed an easy question to ask, considering the complexity of the Ghanaian society.

The society, it must be understood, is basically made up of two broad types of women. On the one hand there is the "modern" woman with a long experience in Western classroom education and with a successful career in any and all fields—medicine, business, law. At the other end is the traditional woman with little or no Western education, but who also may be involved in an impressive career, whether it be trading or raising a family.

Feminism to either of these women may, on the surface, be a difficult subject to discuss, not because the Ghanaian woman is complacent in the role she plays, but because the Ghanaian women's social role is a difficult and complex one indeed.

She does not have the problem that the American woman has; she does not have to deal with sexism at the workplace, nor does she have to prove herself twice over in order to obtain power and prestige. The Ghanaian woman does not face sexist persecution. Instead her success is dependent upon her abilities to compete on an equal basis with her counterparts, both in the classroom and in struggling for a job. There is no quota set down for her; her only limit is the sky.

Does the Ghanaian woman, then, have any problems? Yes, like any person in a society she has problems. The "modern"



Ama Ofusu-Appiah

woman in particular faces a social dilemma in that she is demanded by age-old traditions to play her role as mother and wife, while in a world of changing economics, she is also required to help win the bread.

But she can successfully combine the two, because caring for the family is not the woman's sole responsibility. All the members of the extended family are especially obliged to help one another out, hence the woman who works 9-5 to earn money does not worry about when to pick the children up from school or feed them because there is always someone there who will provide those services.

The "modern" woman only has cause for concern if she decides to leave family aside to pursue her career. That in the Ghanaian society is not ideal, for a woman is only a woman if she has a family, or in the absence of that, children.

Women in Egypt house-bound

by Sahar Amer

It was a big change for me to come back to the United States after spending my summer in Cairo, Egypt. Although it is my home country, I did not feel very comfortable living there. Women of our age (18-22) don't "live" before marriage. When you are not yet married, you are expected to live with your parents and behave as if you still were a teenager.

It doesn't matter how old you are: if you are by yourself, you can't go out at all, not even for a walk. My own relatives were quite surprised—even shocked—to hear me say that I was bored by staying at home and that I wanted to go for a walk . . . "Come on! You're a girl . . . Girls don't go out! You don't do that when you live properly!" (Whatever that means . . .).

Going out, even for a short walk, requires a lot of planning. First of all, you need to get your parents' permission, a thing very close to impossible. Why would you ever need to go out? Need some fresh air? Well, open the window or go and sit on the balcony. Want to go to the movies? What is the TV here for? Want to go visit a friend? Call her up or have her come over . . . and by the way, what do you think your cousins are here for? Your elders have an answer for everything!

But if you are lucky enough to get this permission, the next step is to get a male "bodyguard" who can only be your cousin—as if they don't have anything else to do but accompany you! Most of the time they refuse anyway. But if you succeed in dragging your male cousin, you then need to get a car for transportation. It is almost impossible to walk in Cairo because of the amount of people and the traffic in the streets, and also because of the dust and bad shape of the roads.

After this, you must make sure you're very properly dressed. I was amazed at seeing my female friends and cousins spend hours in front of the mirror fixing their belt or hair. This seems to be their major concern in life.

Once you arrive at this point, you are so frustrated and you have had to wait so long that you don't feel like going out anymore. Most of the time you end up not going out at all or driving out to a restaurant and driving back, and of course, everyone considers you very lucky to have been able to enjoy yourself to the utmost this way. After such a nice evening, girls have to pay for this godsend by spending the next one or two weeks at home.

Once a girl is married—and arranged marriages don't exist anymore except in small villages—her husband takes over the parents' responsibility. The wife can not go out without her husband's permission. She can't work, either, without his agreeing. The interesting thing is that basically all the men in Egypt don't mind working wives—as long as their own wife doesn't work.

All this must seem terrifying to those of you who are reading this, but remember that you have to place this situation in the context of the society itself. If women can't go out, it *does* protect them. Sounds like Grandma's tales, maybe. But in Egypt, as in all Arab countries, men have the terrible habit of whistling and making comments to women walking alone. It seems as if they really can't help it. And even if you don't want to care about whatever they might say, you get sick of it, angry, and you want to avoid it, and that is why many women "prefer" not to go out.

Even in my case, everyone at home understands very well that while living alone in the U.S., I learned to make decisions about my actions and to take responsibility for them, but everyone still thinks that while I am in Egypt, I have to conform, thus giving up myself to be able to live in the society.

Greece

for a long time by the question: "Will you live in Greece or America?" I am as much one as the other now; am I a mobile American carrying in me a little Greece? And if I return to Greece, what shall I be? A good wife with a husband and six kids to manage (notice the BMC pun), or an archaeologist with an excavation field and dozens of piles of exams to dig through? I will let you guess. But whatever my choice will be, I hope you'll understand.

by Irene Lambrou

Feminism, eh?

I can honestly, if not too proudly, say that this is a fairly new term in my vocabulary. Now, I hate generalizations, and I equally dislike excuses, but I think I've hit upon the basic reason (partially anyway) for my ignorance. It all began when I was born, nineteen years ago in a humble home in East Philly to —dare I do this?—Greek parents. There I've said it. I'm not kidding either: one hundred percent, old-country-loving, heritage-knowing, Socrates-quoting Greeks. And my father really did own a restaurant. Of course, there is absolutely nothing wrong with any of this; I've always bragged about my family's Greekness to the point of boredom (am I doing it now?). But it seems to be the kind of atmosphere that doesn't exactly breed women with a sense of equality, if you know what I mean.

My personal experience has been mostly one of acceptance involving the strange inconsistencies between what my mother couldn't do and what my father could do. Yes, my mother now has a career, but her children are grown up enough at least to unlock the door with their own key after school. I remember my great, bright, wonderful Mom going back out on the job market a few years ago and finding it very hard putting anything "of importance" on job applications. (She'd been rearing children from the time she quit her job to get married—nothing relevant.)

I remember how long it took my father to allow her to fill out applications. (I mean, who would keep the house clean and make dinner for him and the oh-so-dependent

children?) Don't get me wrong—my father is a sensitive and very intelligent man—this is just the way things are *done*. And his little mannerisms are the cause of more than a few rows between him and me. Remember now, Dad is the guy who loves to say things like "Man is a polygamous animal." This is the world of macho, man.

So, you're thinking, "Hey wait a minute lady, all Greek-American families can't be so male-based." Well, I'm sure you're right, but I grew up within a huge Hellenic society and I've seen few different situations. I suppose things change as generations progress, but in my family (and in all my Greek friends' families) woman's purpose is to make life easier for her father, her husband and her brother. It can get pretty rough at times.

The important thing to me, however, is that I'm at Bryn Mawr. The fact that I can now see these little "inconsistencies" for what they are — unfair — is tangible evidence that things can change. My family situation could have easily shaped my "duty" as a woman inside the world of men.

I really believe that education, particularly the role Bryn Mawr plays in mine, is irreplaceable in changing the limited possibilities for women in situations like my Greek-family-syndrome. Information, education and exposure to conflicting viewpoints are prime; I feel very lucky being at college, specifically this one. In its very existence, Bryn Mawr proves that a woman can do much more than stand behind her man. I suppose I wouldn't exactly call myself a feminist, but you know what they say about Rome. And I hope my father doesn't think I've been brainwashed. Perhaps I won't let him see this.

Argentina

by Alexandra Willans

My first step into feminism was coming to Bryn Mawr. My friends were appalled when I told them that I was going to a women's college. As soon as I arrived here I had a sharp realization of how different my Bryn Mawr world is from Argentina, and how much Argentina lacks.

Just the fact that there should be an institution for women which concentrates on helping mold valuable female members of society was astonishing at first, and still is, as I learn more about it. At home there is not the level of self-awareness and individuality which is so obvious to me here. Women at home tend to remain in one mold not because they are oppressed by other members of society, but because the thought of breaking away from the pattern they follow is too difficult for them; most of them would never even consider doing that. This pattern is more and more evident to me each time I return to Argentina because I notice how static and fixed their views are.

Feminism is to them, as it used to be to me (and still is at times) a frightening concept. I have had the opportunity to learn more about it and see how positively rewarding it is to become aware of oneself as a woman or as someone who is developing into one. The difference between the U.S. and Argentina is that here there is a Bryn Mawr where all these changes can take place, whereas in Argentina a Bryn Mawr is very much lacking.



s Hionides

Pakistani women protest patriarchal attitudes

by Fahimeh Fifi Harooh

Sexism has always been an inherent part of Pakistani society. That's nothing new. What is novel is that it is finally being institutionalized. Prejudices are being formalized into government slogans, discrimination is finding respectability in legal jargon, and chauvinism is being sanctified as religious.

How does all this affect me personally? Well, there's this new "Law of Evidence," for instance. When it is enforced, my word will count for half that of a man's. The (appointed) House of Parliament has recently voted that the testimony of one male witness is equivalent to that of two female witnesses. All of a sudden, I'm half a citizen. It's a wonder they even left me with that much.

What is even more exasperating is the high number of women who voted in favor of that law. But then, that is quite characteristic of our society. For every woman who thinks she is a victim, that her rights are being violated, there are at least ten who ardently believe that the government is right.

In the spring of 1982, a group of women marched to the Karachi Television station to protest against the offensive remarks of Dr. Israr, a religious scholar who had complacently announced on the national network the night before that all working women should be pensioned off and sent back to their homes. A few days later, a much larger demonstration of veiled women took place in Karachi. The participants in this demonstration dismissed the women

in the first as "Anti-Islamic," "upper class" and "Westernized." As for themselves, they offered their total support to Dr. Israr.

Similar accusations are often levelled against me whenever I speak up about women's issues in Pakistan. I am told that after studying in the U.S. I have become accustomed to "Western values." I have picked up "American feminist" ideals which are alien to our culture. I'm not so sure. Women's struggles for equality are universal. They're only better organized out here.

I was a women's rights activist long before I came to Bryn Mawr. What I have learned here is a feminist vocabulary in which to express myself. When people back home feel uncomfortable with my open resentment, they take the easy way out. They label me as a "women's libber"

and expect me to burn my bra.

I didn't. Instead, I joined the Women's Action Forum (or WAF as it is commonly called). WAF is at present the most well-organized feminist group in Pakistan. We hold seminars, call for affirmative political action, and hold demonstrations against the government's discriminatory policies, which often gets us into trouble (e.g., women protesting against the Witness law were beaten up by policemen). Recently, WAF has been most vociferous in criticizing the public flogging of a female criminal by a man. This punishment was meted out to her by the law authorities.

We were equally outraged by the imprisonment of a blind young woman for adultery (no man was accused of involvement because the physical handicap of the girl prevented her from identifying him). Despite all this positive action, I sometimes feel like I'm up against a blank wall. We voice our resentment a lot, and people hear but they never listen.

But that doesn't stop me from trying. For the last three years I have been working as a free-lance journalist, writing as often as I can about women's issues. In the process I have discovered things I didn't want to believe existed—the high incidence of wife battering among the lower classes, the rape of female prisoners by policemen, the auctioning of adolescent girls, the increasing number of women forced into marriage by their families . . . the list is endless.

For the last two years, most of us at WAF have refused to celebrate Pakistan's "Independence Day" on August 14th. We figure that if the women in Pakistan are not free, fifty-two percent of the country is not independent. In some ways our status is even more questionable than it was under British rule. So much for patriotic celebrations! We're out of the colonial frying pan, but still in the fire.

Early alumna brings Bryn Mawr feminism to Japanese education

by Karen Sullivan

In her speech at the opening of Tsuda College in Japan, Ume Tsuda, special student from '89 to '92, announced that her students "would be taught to strive for the highest intellectual attainment while the utmost care would be required of them as to speech, manner and dress, nowhere to let themselves be conspicuous or to excite comment. They can be as intelligent as men without being criticized by anybody and so win further opportunity for themselves and other women."

It is this striving for intellectual excellence juxtaposed with a traditional reticence which characterizes the career of Ume Tsuda, one of the women to most advance the academic opportunities for women in Japan.

Like Bryn Mawr's first dean and second president, M. Carey Thomas, with whom she is often compared, Tsuda revealed intellectual vigor at an early age. In 1872 when the Japanese government decided to permit girls as well as boys to be educated in the United States, the seven year old Tsuda was one of the first five chosen. Thus she spent ten years living in Washington D.C. and attending private schools. Returning to Japan in 1882 she confronted a country reacting strongly against Western influence, including the "over-educating" of women.

Nevertheless, Tsuda soon became head of the English department at the Peeress' School, which was operated under the aegis of the Empress to instruct the daughters of aristocratic families. There Tsuda "felt keenly the need of better teachers and leaders, those with a broader outlook, especially with a knowledge of Western thought."

Taking a leave of absence, Tsuda returned to the United States and enrolled in Bryn Mawr as a special student "with a status more nearly graduate than undergraduate." At Bryn Mawr she studied English literature, philosophy, German and biology,

co-authoring an article on "The Orientation of the Frog's Egg" with the Nobel prize winning assistant professor T.H. Morgan.

It was at Bryn Mawr also that Tsuda established her philosophy of education. Indeed, when commenting on the eagerness and enthusiasm of her first students at Tsuda College she wrote, "I think they must be like the students who were in the first women's colleges here. The work means the

gaining of so much that had been thought unattainable."

Though Japanese and Chinese literature, history and psychology were also taught, English was unabashedly the primary focus of the curriculum. "English literature leads us to the best ethical thought and teachings, which has already done much to mold the new Japan," wrote Tsuda. Her students often had other opinions. "English, English, English," wrote a student in 1951. "We have it at Tsuda from morning until night. Sometimes I become very tired of it."

While Tsuda praised the growing independence of her countrywomen, she hoped also that at Tsuda College her pupils would "lose a certain recklessness, born of the times, which many of them think must accompany progress. I trust that many thus escape some of the dangers which lie in wait for the progressive and radical women of our day."

The College rapidly gained reputation in Japan, becoming the only women's college whose graduates were given licenses to teach English without examinations. An official of the Young Women's Christian Association examining education in Japan in the 1940's remarked, "The influence of Miss Tsuda's School is tremendously out of proportion to the size of the school and the number of its graduates. Its reputation reaches from one end of Japan to the other end. Miss Tsuda's name is a passport internationally. I am not dealing in superlatives."

Today with a student body of over 1500 students and an extended curriculum, Tsuda College maintains both its high academic standards and its close relationship with Bryn Mawr which is reflected both in an exchange student program and in the fact that all of the College's presidents through today have been Bryn Mawr graduates.



Ume Tsuda, one of the first Asian Bryn Mawr alumnae.

Australia

(Continued from page 9)

gall to be intelligent, without having spots, glasses or some physical deformity that was obviously going to marr you for life, you were an outcast. A friend of mine was the only girl taking 12th grade Physics. After a month of diligently going to class and being verbal she told me that she couldn't stand the abuse any longer and so she changed courses.

I couldn't chastise her for giving in as after a while I gave in myself. I absolutely loathed my Political Science class for the same reason. There were three of us in this class and we knew that to attempt to speak up at any point was to incur repercussions.

These repercussions consisted of being treated as complete outcasts, verbal abuse and other childish yet cruel schoolboy material. For those of us who were not willing to give in immediately we soon discovered that the humiliation was not worth it. I realised I was not ready to be a martyr (absolutely no pun intended) and so like others in my position adopted a low profile.

Dissatisfied with what I had seen of education I did not apply to university. Those who did were motivated by the need for the social life it provides, rather than the goal of an education and career. The only other option available at the time was finishing school in Switzerland where I would be taught such survival skills as

India vs. England: feminism at different stages



India

by Raka Ray

Women in India today do not always walk three steps behind their husbands and speak only when they are spoken to. Feminism has been born in India—especially in the major cities of Calcutta, Bombay, and Delhi. I can speak most comfortably about Calcutta, because that's where I've lived all my life.

There are probably no radical feminists or *real* feminists in the context that we use the word here. But if, by feminism, we mean belief in the equality of the sexes, increasing realization of the importance of women both in their capacity as mothers and homemakers and in their capacity as capable individuals who can function anywhere in the economy—then, yes, there are lots of women (and fewer men) who believe so in Calcutta today.

Sheer boredom

Inspired by the younger generations, by a growing awareness of their rights and just perhaps out of sheer boredom, they are now leaving the house to work while their husbands are at work. Often one sees women playing an active part in the management of their husband's business—many women gain job experience and self-confidence that way.

The most accepted occupation is, of course, still teaching. Twenty years ago, however, you had to fight even to teach. My mother (who is very involved with women's study groups and feminist issues), is a college professor, and my father's relatives were outraged when she declared that she was going to work, not only after marriage, but after her children were born.

Grudging respect

People actually sat around and waited for us to grow up physically or mentally handicapped in some way. It's only now that they admit a grudging respect and admiration for her.

Education has always been greatly respected in India. Most of the girls of my generation therefore study at least till they get their B.A. degrees. This either serves as an additional recommendation on the marriage circuit, or helps to further their careers. Often both are equally important considerations.

Some girls get married after they get their degrees and others go on to further studies. Still others seek careers for themselves—some study management (business or hotel). Others go in for advertising, research, teaching, or the administrative service. Increasing numbers of women are studying medicine.

Today, many women of my mother's generation do some kind of work outside the home—be it a full-time job like teaching primary school or college, working in an "office," or doing social work. These women who are in their forties and fifties are starting to work now. There are many women who had always wanted to work, but who had never had the courage to do so.

Marriage important

But marriage is still of vital importance. Very few women will consider their careers before marriage. Yet marriage no longer means that careers have to be abandoned.

When I went home this summer, I was struck by the increasing awareness and consciousness among women about women's issues. Everyone was concerned about dowries (bride payment) and about the many horrible effects of the dowry system (which is now illegal, but still widely practiced). There were meetings, lectures, and seminars held and articles written in every major newspaper and journal protesting the perpetuation of this degrading system.

It is disappointing that our Prime Minister, who is a woman, has never really shown much concern about the position of women in India today—nor has she worked in any way to change it. Just her insistence on the enforcement of equality and anti-dowry laws would be inordinately effective.

Organizations

There are, however, many organizations that have been formed by working women and professionals (usually upper and middle class) to study social inequalities and injustice against women. These include the Ladies' Study Group (social work), the Soroptimists (a group of women at the top of their profession who try to encourage women to enter the professions), the All India Women's Conference (which is concerned with education of and legal advice to the village women).

Feminism in Calcutta (and India) has a long way to go. Women of my age have ambitions and aspirations, but they are still held back by societal norms. There is a constant struggle between doing what they know instinctively is right and the way society has brought them to think about themselves. I've felt it too!

Yet feminism has come a long way, for women do now believe in themselves, as women, and as individuals. They do believe they are equal to and have the same rights as men. And that's a big step in the right direction.

England

by Jane Caplan,
Assistant Professor of History

This time round, it all started in the 1960s. In Britain as in the U.S., women felt discounted by male comrades in the radical political movements and began to resist their constant inferiorization. The early convergence of the British women's movement was encouraged partly by news from the USA, but also by strong indigenous influences, especially from the

left. The equal pay strike by women machinists at Ford's Dagenham plant in 1968 was crucial in reasserting a tradition of women's action; on the theoretical front, Sheila Rowbotham's pamphlet *Women's Liberation and the New Politics* was probably the most eagerly read publication among new feminists in 1969. The first national conference followed in 1970, and from then on the movement grew swiftly, strongly, and parthenogenetically. Consciousness-raising groups, study groups, campaigns, women's centers, journals, pamphlets—a mushrooming of activities and commitments. Within a few years, women were defining entirely new problems and spheres of action, as well as assessing their relationship to existing institutions like political parties, trade unions, "The Family"; and all the while rediscovering a lost history of their forebears since the 18th century and earlier.

One of the most notable contributions of British feminism was the refuge movement for battered women, which slipped almost by accident into existence after 1972. It is now a national network of over 200 refuges and support groups, and has been taken up in other countries (just as we learned about rape crisis centers from the U.S.). The most durable British feminist magazine, *Spare Rib*, was founded in 1972 and unlike *Ms.* has remained deeply political, becoming more rather than less radical over the years.

It's hard to survey such a diverse movement in a few lines; harder still to summarize achievements and future prospects. The diversity of the movement remains strong, from separatism to socialism and all intermediate gradations and combinations. I suppose a major achievement is simply that feminism is still *there*, though there are anxieties about its appeal to younger women. Legal achievements have been thin—high on rhetoric, low on practical effect—and a continuing feminist presence is needed to support and extend them.

Looking to the future, I'd select three aspects as important. First the current feminist concern over violence, both personal (the rape issue, for example) and political—the resistance to nuclear policy and the installation of US missiles. These are not just feminist issues, and maintain-

ing an autonomous feminist presence in them is a delicate business. Women may have a particular perspective on violence, and ways of refusing it: the decoration of Greenham's perimeter fence with baby clothes, kids' photos—tokens of women's lives—was brilliantly subversive as a visual paradox. But to rest on arguments about women's "natural" resistance to war is patently wrong: *vide* the enthusiasm of mothers as well as fathers for the recent adventures in the Falklands or Grenada.

The second issue I see surfacing more strongly now is that of race and racism. Britain is barely willing to acknowledge that it's a multi-racial society, far less to embrace cultural diversity as a positive good. Women of color in Britain have long protested at the feminist movement's ethnocentrism. *Spare Rib* recently decided to struggle with the problem head-on, by ensuring that its collective was at least half composed of women of color. The result has been an uneasy debate among all involved, over whether this has expanded or narrowed the magazine's horizons. I get the sense that this is part of the beginning of a longer period of struggle over the rights and status of people of color in Britain.

Finally—and I've missed out so much—there's the way in which the experiences of the '70s are now actively shaping radical politics in Britain. I'd highlight the initiatives going forward in cities and towns governed by Labour councils (despite the crisis of Labour at the national level), reflecting a decade of feminist activity within this often tradition-bound movement. In London this had helped change the whole style of local government: it's become less bureaucratic, more politicized, more community-oriented in general. Official attention and funds are now going towards issues of concern to women—for example, a late-night taxi service run by women for women; improvements in nursery services; offices to help women take up their welfare rights; women's committees, women's rights officers, creches at council meetings. Here's a place where feminists have influenced the *practice* as well as the policies of official institutions affecting millions of people. Of course, it's all highly controversial, but we can still see that these innovations, experimental and uncertain as they are, would simply not have happened without the women's movement.



Professor Caplan notes feminist concern for violence and racism.

Double burden for women in Soviet Union

by Alice Charkes

The Soviet woman faces the same economic, political, and social prejudices that the American woman does, yet her freedom to express her problems is significantly more stifled. The Soviet woman must depend on the government or Western reporters to publicize her plight.

Thanks to the Constitution, a Soviet woman enjoys full rights to a job. As in this country, though, this job is usually on the lower echelon of prestige and salary. Women comprise most of the saleskeepers, teachers at the primary and secondary level, ticket sellers, street sweepers and snow shovellers, housekeeping staff, doctors—all low status positions. Those who do have a university education and thus a more prestigious job do not end up at the top of their profession because women cannot exclusively concentrate on their job, but must also care for their family.

This is a big deal when there are no such appliances around the home like a washer and dryer, dishwasher, blender, good vacuum cleaner or cleansers of any sort. Women participate in the 9-5 work world, but also the lunch-hour and after-work shopping lines. "Are the lines really that long?" Sometimes they can be a one or two hour wait, but often they are just like peak Acme hours. What can be mentally fatiguing about these lines is that there is no guarantee that after the wait what you wanted will still be available. And sometimes lines are just to see what is for sale, or find out its price. The fact that people have to wait in line doesn't necessarily make them more patient.

At kiosks on the street people very aggressively butt to the front, ignoring rules of etiquette that are observed in the stores. The norm there is that you hold places for people while they stand in a few lines at once.

Economically, then, women face this dual role of home and away-from-home worker. The burden is never evenly shared between husband and wife, but the women seem to take it in stride. Many jokes are made about men's incompetency in cooking and cleaning and many men really do refuse to stand in lines—"women's work."

Politically, women are no better off than here. There are extremely few women in the Politburo. Opinion about women's capabilities under stress is a factor, I gathered. One of my teachers (the only male one I had) was once telling us about the space program because the Soviets are proud to boast that they sent women into space before the U.S. did. In fact, he said, the order of personnel in flight-testing was monkeys, women, men. When the class burst into laughter at the idea that women were somehow caught between primates and homo sapiens, the teacher was completely baffled, not understanding what we saw as an insult. He was, in fact, a regular Archie Bunker: anti-Semitic, anti-blacks, anti-women—and proud of it. My other teachers (women) often expressed opinions on women's natural instincts for marriage and childbearing. Our sarcasm was never understood.

These social attitudes, of women's inferiority in undergoing stress and supernatural desire for children, were certainly not echoed by all. Some of my younger friends (early 20s), both female and male, were very open-minded, even for Soviets, in believing in the need for more equality and less daily responsibility for women. It is difficult to formulate concrete ideas about feminism because there is not a barrage of

propaganda like there has been here for the last twenty years. "Burn your bras" never quite caught on in Moscow.

Soviet women are influenced by their Soviet upbringing. They are under societally-imposed obligations just as American women are. We, however, are lucky that we can live in an environment where we can express our reactions to prejudice and violence against women. That many people do not exercise this option is natural; we all take for granted what we feel is intrinsically ours. My experience in the Soviet Union gave me a chance to see just how many of American women's problems are shared by the Soviet woman. Fundamental problems are the same, but the ordinary worries of the Soviet woman are exclusive to her environment.

by Julia Kossack

Though Soviet women are the legal equals of men, the Soviet Union remains a sexist society. Almost all women work, but, as in the U.S., most are concentrated in low-paying, low-prestige jobs, and bear the "double burden" of responsibility for housework and child-care as well.

I spent six weeks in Moscow this summer studying Russian, and I was appalled to find that elderly women do so much heavy, dirty and poorly paid labor. Women over fifty seem to be entirely responsible for sweeping the subways and scrubbing the station floors, by hand and on their knees, usually late at night but sometimes during rush hour.

During the winter it is very common, I was told, to see elderly women sweeping the snow from the street in zero-degree weather.

Making hay

Because Soviet agriculture is far less mechanized than in the U.S. (25 percent of Soviet workers are directly involved in agriculture, as opposed to 3 percent of U.S. workers), large numbers of field workers are needed to plant and harvest, and many of these workers are women. I saw a fairly typical scene in a small town about three hours from Moscow: about a dozen women, few of whom looked young, making hay while being supervised by one man.

No matter what prestige an occupation carries outside the Soviet Union, if women predominate in it in the U.S.S.R., it is ill-regarded. In medicine, for instance, despite the glamour physicians enjoy in the West, Soviet physicians, 70 percent of whom are women, have the same prestige as Western nurses. Surgeons, specialists and hospital doctors, mostly male, are much more highly regarded.

What is somewhat ironic is that there is far less, if any, outright sex discrimination in Soviet schools; women receive the same education as men and are not discouraged from going into the sciences, but once they seek employment they end up on the lower end of the pay, power and prestige scales.

Traditional attitudes

In the home, the lack of labor-saving devices means that housework is much more difficult and time consuming than in the U.S., while the ubiquitous long lines in stores and the less advanced state of Soviet food processing mean the same for shopping and cooking. Unchanged traditional attitudes have not lightened women's load.

Women may choose not to work, and

mothers of small children often do not, because of the shortage of places in daycare centers. On the other hand, low salaries make two incomes a necessity, and state maternity allowances are given only for two or three years at most, while Soviet children do not begin school until age seven.

Though Soviet women are expected to work because of both financial and ideological concerns, society still pressures them to marry and have children, despite the attendant difficulties. One woman I spoke to was shocked when I said that I was not sure that I would marry, but if I did it would not be for several years; she urged me to find a husband soon lest I become an old maid.

Work and family

I was surprised to find that despite the difficulties of combining work and family, Soviet women enjoy both, though they wish their husbands would take more responsibility around the house and with the children. Working gives women both an independent income and self-esteem in a society that disapproves of "parasites," while children offer the usual joys of motherhood.

Essentially, there is no official sex discrimination, but neither has the government tried to change traditional attitudes, and in some parts of the country, such as predominantly Moslem Central Asia, these attitudes are especially strong. A really



Alice Charkes with friends in Russia.

determined woman, though, will have a much easier time competing with men in the U.S.S.R. than in most other countries, for neither Soviet laws nor Marxist-Leninist doctrine inhibit her. Should she, however, choose to go against cultural attitudes, she will find the going as rough as American women have.

Feminism bound by tradition in Puerto Rico

by Mari Vicens

When Mari sat down to write this article, she addressed the following question to me: "Is there a feminist movement in Puerto Rico?" When I answered in the negative, she proceeded to ask me if there were feminists in Puerto Rico. And I said there were.

Initially, my answers puzzled Mari, but she decided not to question me further and try instead to make sense of and elaborate on what I had said. I felt rather sorry for her as I watched her struggle to put her thoughts into words in a manner that was once accurate and fair. More than once she lifted her eyes from the blank sheet of paper before her to direct urgent nonverbal S.O.S. signals at me. I finally decided that although I did not feel especially qualified to expound on the subject, I would try to give her some help.

You see, unfortunately, Mari does not know very much about feminism; before coming to Bryn Mawr she knew even less, which was mainly due to the fact that there is not really a feminist movement in Puerto Rico. We lack the equivalent of the complex diversified network of information-sharing and consciousness-raising that characterizes organized feminism in the United States. Puerto Rican feminist literature is nonexistent, and that from the U.S. is for all practical purposes unknown. I asked Mari whether she could recall feminist gatherings or activities of any kind ever taking place in Puerto Rico during the past fifteen years or so. She said she could not. She immediately added that notwithstanding all this, she could not say that there were no feminists on the island. I

agreed, and encouraged her to try to determine the concrete origins of this opinion. After a few minutes, she grabbed her pen once again. I smiled to myself, relieved, and cautiously peeked over her shoulder to see what she was writing. I will not repeat to you what I read. . . .

I believe that our brand of feminism, essentially unstructured and for the most part undefined, manifests itself in two ways. The first of these I would call professionalism. This was the earliest sign of feminism on the island, and it remains the strongest. The number of working and professional women has increased consistently throughout this century, taking as point of departure a handful of daring pioneers such as the founder of the "Colegio Puertorriqueno de Niñas," a large and very well-known girls' school which opened around 1905. An interesting footnote: this woman's daughter came to Bryn Mawr, as did subsequently her two granddaughters.

Until very recently, however, the great majority of Puerto Rican women found themselves having to obey the canons of a very strictly traditionalist society, which unequivocally dictated that a woman's place was the home. This applied even to those women who chose to attend college; most often they would not join the island's working or professional force after receiving their degrees but would instead become housewives. It is only the past couple of decades that have seen a marked reversal of this situation.

What I believe to be the second form in which feminism manifests itself in Puerto Rico is somewhat more difficult to explain than the first. It consists basically of a grow-

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Puerto Rico

Feminism widespread in Iceland

by Sandra M. Ericson

(Continued from page 12)

ing awareness of certain issues and arguments that organized informed feminists would immediately identify as stemming from the philosophies of the women's movement but which, to the majority of Puerto Rican women, remain unlabeled as such. This awareness, although it lacks a structured context, is growing very rapidly. Even I, young as I am, have seen it at work in bringing about a great many changes in attitudes and long-established preconceptions—both male and female—about women.

Although I would have to describe Puerto Rican feminism as being at best in the embryonic stage, I feel optimistic about its future. I believe the seeds to be already there, and I doubt we will have to wait very long for an organized movement to come into existence.

Industrialism improves women's status in Taiwan

by Angela Brune

Taiwan has become industrialized within the last 15 years, and along with this development came a modernization of the present generation's outlook on life. Yet the Taiwanese women are caught in a conflict between their modern and traditional positions in Chinese society.

Women of the older generations in Taiwan still feel closely tied to the traditions of their ancestors. For example, they are very class-conscious. Occasionally when the woman is from a higher social level than her husband, the wife retains her maiden name instead of adopting the surname of her husband.

While the men do not care whether or not they are burnt brown by the sun, the women are very careful to cover their skin to keep it as light as possible, trying to distinguish themselves from what they consider to be a lower social level. Even the women working in the farms and fields cover their whole body with clothing and material, while the men do not.

Young Taiwanese women wear bright colors, and the wealthier young women wear highly fashionable and modern clothing. But when they reach a certain age, they discontinue wearing such clothes, and start dressing in darker colors and more traditional clothing.

Today, wives still have to move into their husbands' household and take care of their whole family; this is why sons are so important—they are the parents' "social security." Even though it is no longer common, a few men still have second wives. These trends are slowly disappearing, however, with the increasing influence of the modernization from the West.

In Taiwanese and Chinese society, women are respected for having abilities. For example, in the Chinese kung fu films, whenever a woman knows kung fu she beats all the men who try to fight her. This respect for women may have originated before the revolution of 1910, with the Emperor's dowager.

This woman was power hungry and greedy, striving for power and wealth. She also was a clever, scheming plotter. Through the son she had by the emperor, she eventually took over all of China, ruling it with an iron fist. Throughout the continent she was known as "The Bitch." Even

A young woman called me and asked me to write about feminism in Iceland, and since I happen to be Icelandic and a woman I didn't think it would be too problematic. It didn't take me long to realize I was wrong.

Feminism in the U.S. doesn't have the same meaning as it does in Iceland, because even though the two cultures have similarities, the dissimilarities are greater. In fact, it occurred to me that I really don't know what the term feminism refers to specifically. I can only write from the point of view of an Icelandic woman who has adopted the term and put it to use in the best way she knows how.

Only a generation ago Iceland was essentially an agrarian society under Danish rule. The land was not generous so what the land could not give was sought at the sea. Poverty was what most of the people had in common and it necessitated that they work together in all fields of life. In 1944, Iceland gained its independence

after her reign, the men of China were more or less unable to disrespect a woman and her abilities. Perhaps, therefore, the early 1900s were the beginning of a "new woman" in China.

In Taiwan, the recognition of the capabilities of women was reinforced by a most outstanding woman, Madam Chiang, the wife of a former president. She was so beloved by the people of Taiwan that they would listen to her more than to other leaders. She gave many important speeches, many in English (which she spoke better than many native English speakers).

At the end of World War II, President Chiang attended a conference of the allied powers because Taiwan had fought Japan in the war. While all of the other leaders went alone, Madam Chiang, being equally as important as her husband, accompanied him. She was highly respected throughout the world, and was known as a woman with great charisma. She was elegant and strong in stating her views and opinions.

Because of such events, men have recognized and respected women with abilities and have given them little opposition to their standing as men's equals, which is not the case in the West. Therefore, the Taiwanese society does not hold women back. Since all men have to enter the military at the age of 18 or 19, an age when most of them would start to work, the women start working before the men, thereby becoming a strong labor force, more so than in the U.S. Women in high positions, such as doctors and lawyers, find that, even though they have to fight harder, they do get recognition and are able to advance. There are also lots of women political leaders.

The Taiwanese women are divided between the traditional and modern ways. Even though most are still bound to the house in the traditional role, almost all have attended school and have worked outside their homes at some time in their lives. Most men and women, especially in the north, do go to universities, yet fewer women are found in high ranking positions. Those few, however, find very little opposition from their society to rise to those positions.

from Denmark, and shortly afterwards made its first important political statement by entering NATO. The Americans came, built their army base, and taught the "natives" the ways of the modern world.

Brave little world

I suppose we were a bit clumsy during our first encounter with the new world, but we learned quickly. After all, luxury isn't hard to adapt to. Iceland became a brave new little world and the people were eager to build and industrialize. They were successful, too, and within ten years the country had totally changed its looks.

Still, it was just camouflage, because it is impossible to modernize a way of thinking and living in such a short time.

This was of a great advantage to the Icelandic woman who had always worked alongside her husband and children in their struggle for survival. It seemed only natural that she would continue to do so. They simply missed the part in the "new" educational program where it said that the woman's place was in the home.

The home had always been a family enterprise run jointly with all concerned, both indoors and out. I start with this brief historical overview because I think it is important if one is to understand the course feminism took in Iceland.

Always there

Icelandic women never had to fight their way into the job market because they were always there—in the job market, that is. That is not to say they didn't have problems, because they did and still do. With economic change the social structure also changed from an almost totally egalitarian society to a structured one.

Businesses were started, and they were started by men who then hired other men for the best positions they had to offer. Iceland became incorporated into the modern world and the women were given positions on the assembly lines, and other low paying jobs.

When the concept of feminism reached the ears of the working class women in Iceland, they weren't sure how to interpret it or how it could help them. They became suspicious of the new well-dressed, educated women who preached these policies to them. They didn't quite see what they were trying to make them see, or that

what they had to say was of any significance for them.

Class/women's struggle

As far as the working class woman was concerned, the upper class feminists were not concerned with the same issues they were, so they split and went their own ways. This encounter was to bear fruit, though, as it resulted in the formation of a new political party under the slogan "Women's Struggle—Class Struggle." Women workers united with their male counterparts in a fight for a common cause.

This is not a surprising development when one bears the country's cultural tradition in mind. Male supremacy had not been a characteristic feature of the culture long enough for the women to view the force they were up against as particularly male. I do think, however, that the introduction of feminism to the Icelandic working class woman was immensely important because it gave them the initiative to do something to try to change their condition.

Problems have never been characterized as either "female" or "male", and I hope they never will be, since in my opinion that only adds an extra dimension to any problem, at least in Iceland where sexism has not become a problem (not yet at least).

Negative term

I suppose I could call these working class women feminists, but then I will have to call the men working with them feminists as well. I personally don't see anything wrong with that, but the men do, however, because they associate the term with something foreign and negative. They say, "Here in this country men and women must work together to acquire justice for all. Feminism is a word for narcissistic women in search of destructive powers." These words are of course not really justifiable. They do illustrate the frustration and confusion associated with the term feminism.

Now someone might ask why I didn't choose to speak more about the other half of the female population in Iceland, where I supposedly belong. I choose not to do that because to the educated woman in Iceland feminism is an applied cultural phenomenon that really has no significance with respect to changing the social structure within a single given social layer. There is equal opportunity and shared respect already; there always has been.

Ghanaian women strong

(Continued from page 9)

The traditional woman is a feminist success story. She combines family life with her other social activities, performing her share of social responsibilities as are set down by age-old laws. She is able to assert herself in this role, thus exacting respect from all around her.

With this glorious picture of the Ghanaian woman, however, there are genuine general problems that are beginning to assert themselves. Times are changing fast, but not so traditions. The new woman has yet to find a way of dealing with the situation in which it is demanded of her to be a mother as well as a provider, and still defer to her husband, who traditionally is the "head of the household." The traditional woman would not think this is a problem, for to her it is the way of our fathers.

The modern woman who comes into contact with foreign ideas, such as those from the world feminist movement, is not

so quick to agree with the traditional woman's views. She begins to question her role as a career person and as a family person, and begins to wonder about her relationships with her men.

In face of all these incompatibilities, however, the Ghanaian woman remains a figure of strength and fortitude.

WANTED

Person with native or near-native command of French to do translations INTO and from French, and proofreading of French copy. Should be able to work an occasional 10-15 hours a week. Also needed: 30-40 hours a week during January. Good pay. Serious candidates only call Elisabeth Donato, Franklin Mint Corp., telephone 459-6521.

• • • A • R • T • S • • •

Dance program provides varying opportunities

by Sasha Torres

Dance is alive and well at Bryn Mawr. The dance department, in conjunction with the Department of Physical Education, currently offers modern dance through the advanced level, taught by Paula Mason and Linda Caruso Haviland; ballet through the intermediate level, taught by Haviland; and social and square dancing taught by other members of the Department of Physical Education.

The department also offers several courses for academic credit. Dance Composition covers the basics of choreography in the first semester by asking students to compose a series of short studies, while work in the second semester focuses on fewer pieces in a more in-depth way.

Dance Processes seek to introduce students to dance as an area of study and research, and focuses on such topics as dance history and dance ethnography. Advanced Choreography, which is usually taken as an independent study, involves intensive work on a major piece. An independent study in performing arts is also offered.

Evaluation

Last year an independent

review team, comprised of the Chairs of the dance departments at Barnard, Brooklyn and Goucher Colleges, invited by the administration, evaluated the dance program at Bryn Mawr. While the report of their findings has not yet been released, Haviland indicated that they focused on interviewing students, and evaluating the faculty and the facilities, and that they made suggestions about curriculum, scheduling, resources, staffing and facilities.

Haviland also stated that the findings of the reviewers largely confirmed the beliefs of the dance staff.

She is not yet sure what effect the new gymnasium will have on the program, but stated that although the space will be shared with other activities, the dance room has a very good floor and is a particularly good room for ballet, since it is well lit and has a permanent bar and mirror.

Needs work

Haviland also stated that the Pembroke dance studio needs work before it can be a really top-notch space for classes. It is poorly lit, the bars are in bad condition, the dressing spaces are inadequate, and curtains are needed in order to show films.



Square dance with Mrs. Shillingford: do-sy-doing was never like this.

The instructor noted that if the space receives the attention it needs, it will benefit the theatre program as well, since its organizers have indicated that they would like to use the room as an alternate performance area to Goodhart. This would also further a more interdisciplinary approach to dance, which Haviland supports, and which the appointment of Arts Coordinator Anne Kish should augment.

Another group, which now is completely student-run, is Jazz Hand. Barbara Black '84 and Karen Aschaffenburg '86 teach beginning and intermediate jazz classes and run a company of ten dancers who meet to rehearse

twice a week for around two hours.

All wanted

They choreograph as a group and plan a performance for second semester. Aschaffenburg stated that they "really want good dancers, and anyone who feels ready can contact us to arrange an audition." Black lives in Rhoads, Aschaffenburg in Pembroke West.

Performances here on campus this year will include an informal workshop performance in early December, which will feature original work by the members of the composition class, and by the students involved in Dance Per-

formance Club. In April, the Philadelphia-based modern group Zero Moving Company will come to Bryn Mawr, sponsored by the Friends of Music, and the dance department will have its Spring Concert in Goodhart.

Haviland stated that since "Bryn Mawr has the reputation as the best women's college in the country, everything that happens here should be of the best quality it can possibly be." She said that this was the view shared by the evaluating team with respect to the dance program. It is to be hoped that with some administrative support, this dream can become a reality. The potential certainly exists.

Dead Zone lives

by Christine Doran

OK, I admit it, I'm a Stephen King fan and some of his books would definitely be on the desert isle with me. So I was rather curious to see what *that place* (Hollywood) had done to *The Dead Zone*. As you might have guessed from my reference to Hollywood as that "place," I'm one of those people who you always hear saying loudly as she leaves the theater, "the book was better." Taking that as a given, we set out for the wilds of King of Prussia to see *The Dead Zone*.

The Dead Zone is about Johnny Smith (Christopher Walken—we will get back to him) who is in a car accident shortly before he is to be married, and who wakes up out of a coma five years later to find his fiancée has married someone else. He also has no job, a body that needs much painful therapy and a strange psychic power that tells him funny things about people he touches. He finds out about the power when a nurse touches his forehead and he sees flames and a little girl screaming. The little girl is the nurse's daughter who is trapped in her burning home. The child is saved and the press falls all over itself rushing to talk to John.

John also sees into his doctor's past and into a few futures. Enter the local sheriff (played quite well by Tom Skerritt) who wants John's help in finding a crazed rapist/murderer. Also enter the big questions of the story: if one has such a "gift," should one use it, and for whom, and how?

So we spend the rest of the movie watching Christopher Walken's face as he considers and comes to terms with these ques-

tions. (And it's quite a good face to watch.) When he's not passionately trying to get someone to believe something he's just seen, he falls into a reposed pensiveness. One can almost see the problems he's grappling with in that pensiveness.

Not the least of Smith's problems is what to do with the oh-so-wonderful-seeming candidate for senator. Some people see through Greg Stillson, but his rhetoric still sways crowds, and one knows he has an all-too-good chance of winning. There aren't words enough to describe how slimy Martin Sheen is as Greg Stillson, so I won't even try.

The book has been changed in a number of nasty little ways that made me glad I had Christopher Walken and Martin Sheen to concentrate on. I could pretend the changes weren't bothering me. Brooke Adams as John's ex-fiancee keeps popping up in an annoyingly sentimental way and as her performance is nothing exceptional, her presence gets to be a little much at times. (But then again, I may be a little biased when it comes to my uninterrupted enjoyment of Christopher Walken.)

If you haven't read the book, then I suspect you will be able to enjoy the movie for what it is. Although if you don't know Stephen King, you might like to be warned that a couple of parts are gory, particularly when they find the crazed rapist/murderer. And if you have read the book, well, then it's fun to pick on the errors, when you're not watching Christopher Walken or Martin Sheen, that is.

Alumna discusses sculpting career

Of all the fine arts, sculpture has perhaps the greatest potential for complexity of execution. But often, the most powerful works of art are the simplest and the most direct. Sculptor Anne Truitt's work is noted for "its clear strength and simple beauty." Ms. Truitt presented an illustrated lecture on her sculpture at Bryn Mawr College on Wednesday, November 2 at 8 p.m. in Wyndham. Ms. Truitt's visit was sponsored by the Alumna in Residence Program at Bryn Mawr.

Born in Baltimore, Ann Truitt graduated from Bryn Mawr Col-

lege with a degree in psychology in 1943. While doing psychological research in Boston after graduation, she received her first formal training in art by taking a night course in sculpture. She proceeded to enroll full-time in the former Institute of Contemporary Art in Washington in 1948, studying with Alexander Giampietro. She has been working ever since, concentrating on sculpture, but producing drawings and paintings as well. Ms. Truitt has sometimes been identified with the minimalist movement of the 1960s, but she prefers to refrain

from making generalizations and public pronouncements about her work. She has participated in numerous group and one-woman exhibitions, notably a one-woman show at the Corcoran Gallery of Art in Washington in 1974.

A member of the Yaddo Corporation and of the Advisory Board of the Ragdale Foundation, the National Endowment for the Arts and the Australian Arts Council, she has been teaching fine arts at the University of Maryland since 1975.

French author finds "the words to say it"

by Adele Parker

On October 26, the French author Marie Cardinal gave a thoughtful talk on her book "Les mots pour le dire" (*The Words to Say It*).

This, her tenth book, has been translated into eighteen languages since it came out in France in 1975, including English just a month ago. On October 11, the film version came out in Paris. Cardinal said that she didn't know how she had found "the words to say it," but she wanted to share her experiences as a person and a writer.

The book tells the story of a woman and her daughter, and of the daughter's eight-year psychoanalysis. Cardinal explained that she used the psychoanalysis as a

sort of "literary trial" to tell the story of these two women. She spoke of the daughter as her "twin sister" but stressed that this was not the story of her own psychoanalysis, which she began around 1968.

The woman portrayed, a rich Algerian Catholic, talks about her childhood, religion, her relationship with her mother. Cardinal said that in psychoanalysis one tells one's life story and when that has been exhausted, one begins to talk of choices and learns to associate; that is, to discover the reasons behind one's fears, problems, dislikes. This does not necessarily solve the problems, but brings one "equilibrium," a sense of balance within oneself. A true Freudian analyst doesn't speak except to guide the patient

by calling attention to certain words: "the words to say it." Analysis leads to honesty with oneself and a great discomfort with lies, something Cardinal feels is essential.

Cardinal's own experience with analysis began while she was teaching philosophy. (She wanted to study math, but was told she "wouldn't find a husband.") She became afraid of her students and could no longer leave her house. She found publicity work that she could do in her own home and it was during this time, during her first month of analysis, that she began to write. At first she thought of it as something to pass the time, and she kept it hidden. She didn't know that it was to become her first book.

The volleyball zone

by Anne Robbins

20 October. At 2:45 p.m., on the button, Coach John Kalohn backs a rented Dodge van containing eight members of his volleyball team and me, the scorekeeper, out of the parking lot of the Bryn Mawr gymnasium. We head toward Rider, where the team has a 4:30 p.m. match. The hour-long ride is uneventful; most people talk with their seatmates.

Rider turns out to be a rather strong volleyball team. We have trouble with our service reception, making it difficult to mount any kind of offense, and Rider needs just three games to win handily.

While I am sitting on the stage, waiting for the team to shower and watching John figure out the way to Schenectady, Rider's coach comes over. She seems nice; once her team had put the game out of reach, she cheered for Bryn Mawr's good plays. She compliments John on the team's improvement since last year and notes that all we lack is self-confidence.

We depart from Rider at 5:45 p.m. en route for Schenectady. once in Schenectady, we drop off the uniforms at John's parents' house so they can be washed and head for Friendly's, where, despite the bag dinners, almost everyone puts away a sundae. Spirits pick up as we wait for the ice cream; people begin to get psyched for the next day's tournament.

21 October. The wake-up call arrives, per John's order, at 7:15 a.m. By 8:00, everyone, save Martha, Jennifer and Dewi, is in the van. The trio shows at 8:09, and we soon discover that they, having gone back to sleep after the wake-up call, got ready in a mere eight minutes.

We breakfast at Carl's in downtown Schenectady. The patrons are considerably less than enthused; one asks, "Is this a parade or what?" Dewi orders a waffle with ice cream and labels the combination of hot and cold "sensuous."

John drops us at the county's public library for a mandatory study session. Neena works on calculus, Catherine studies art history, Marisa memorizes Russian and Martha reads *People, Match* and Toni Morrison.

Still full from breakfast, we opt to skip lunch and head for Vermont and the UVM Catamounts 1983 Invitational. On the way out of town, Jennifer notices that the Schenectady museum is sponsoring a Haunted House. Most people study or sleep as we pass through the "Birthplace of the U.S. Navy" and Pittsfield, Vermont, nicknamed the "Sunshine City." It's the New England of Nathaniel Hawthorne and L.L. Bean—white frame houses with porches, bay windows, black shutters and autumnal wreaths on the front doors.

We arrive in Burlington around 4:00 p.m., and everyone is starving. We drop the luggage in the rooms, grab a bite to eat at one of the self-proclaimed "famous" Tower Restaurants and kill an hour in our rooms before driving to the University of Vermont's campus.

As the team warms up, it quickly becomes apparent that Bryn Mawr is considerably outsized. We also have the ill luck to draw the University of Massachusetts, the eventual tournament champion, in the first round. They dispatch us in three games.

The second, and last, game of the evening is against Dartmouth. We again fall in three games, but the match is promising, for it looks as if the team is beginning to gel. It's the third different combination that the team has had on the floor in less than a week, so it's no surprise that things don't click instantaneously.

After much dissension, we end up at Kentucky Fried Chicken for the post-match snack. The majority wanted ice cream, but John, claiming that the team needed something slightly more balanced, pulled rank.

22 October. The phone rings at 6:45 a.m.—it's barely light outside—and at 7:30 we're seated in

the Cork and Board, ordering breakfast. After eating, we head back to the gym, and the team begins to warm up for its match against the University of New Hampshire, a team that looked pretty good the previous night.

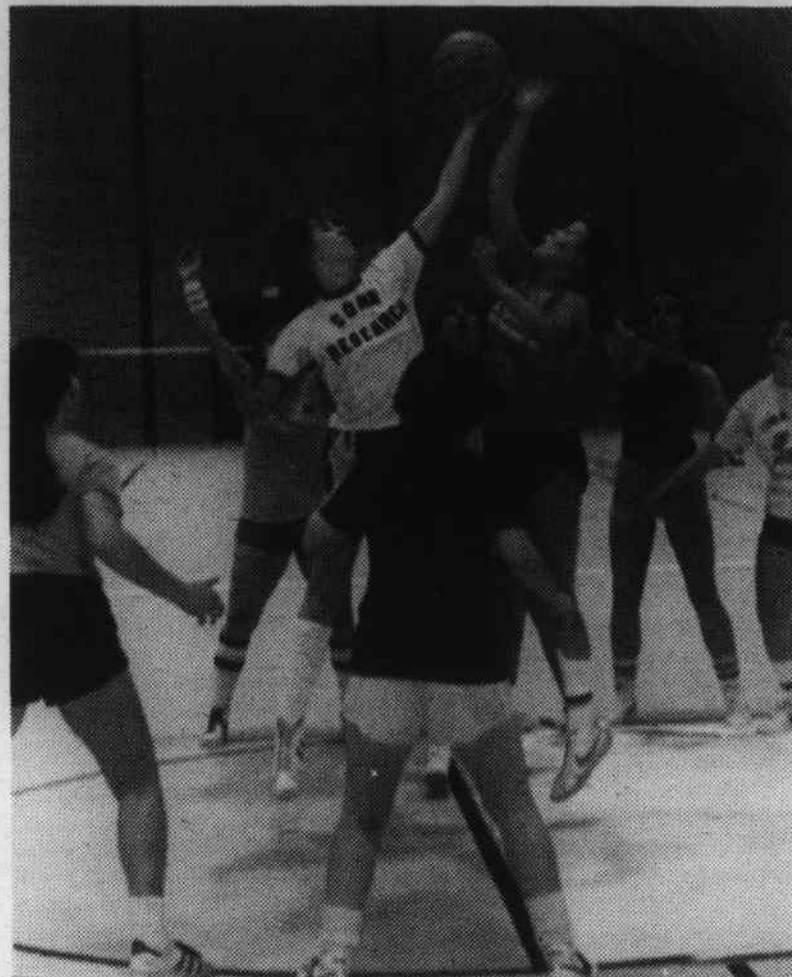
Bryn Mawr surprises UNH, though, and the first game is nip-and-tuck all the way. The lead seesaws back and forth until UNH finally pulls it out 17-15. As she passes the scorer's table, the UNH coach mumbles something about miraculous improvement overnight. The referee opines that Bryn Mawr has come together as a team. Inspired, no doubt, by their coach, UNH wins the next two games, but Bryn Mawr comes away with several positive things, including service reception and blocking which are markedly better than those of last night.

After a short break, Bryn Mawr faces Wellesley, which has already defeated the Mawrtys twice this season. The teams seem evenly-matched, and Bryn Mawr plays well, but the ball doesn't bounce our way, and Wellesley triumphs in three games.

Another break, and Bryn Mawr takes the court against the host team, the University of Vermont. In front of the partisan crowd, Bryn Mawr pulls off a surprise and wins the first game. U. Vermont rallies behind their superior height to take the match, but the team, as it has all day, plays well.

The team showers and we hit the road, retracing our steps to Schenectady, which we reach in three and a half hours. Priscilla reads, but almost everyone else sleeps. We eat at Luigi's in Schenectady; on John's recommendation, half the team tries the spaghetti with braggiolo.

Back in the van, we settle down for the home stretch. Priscilla takes over the wheel; everyone dozes on and off. Somewhere in New Jersey we exhaust Priscilla's dance tapes and turn on WCAU. We pause for five minutes at the Molly Pitcher rest stop. Finally, slightly before 1:00 a.m., John unceremoniously drops us off at Rock and Penn Arches.



Basketball team preps for today's scrimmage.

by Snoozer Archer

Seeking to prove the prestigious *Philadelphia* Magazine incredibly wrong, the Bryn Mawr basketball team is embarking on a new season with Coach Leigh Donato having a few tricks up her sleeve. Tomorrow they play Manor Junior College in their new gym at 7:00, so after watching the swim meet Bryn Mawr's dedicated athletic supporters (as they say) can come root for the BMC Cagers.

With more backboards to chose from the team is hoping to rebound into a better season. Assistant coaches Cindy Carlson and Madeline Munson are helping the eighteen-woman team get into shape, but some returning upperclassmen seem to be already there, as Jean Luscher, Anne Robbins and Jackie Maurer are described as being "very strong."

This reporter has personally seen Robbins jogging at least 20 times so far this year and the season has not even started yet. It makes one a little sick.

The team consists of a lot of freshmen who, after a little experience, will do very well. Freshman Monika Thiel is looking superb and should make a great addition not only in terms of talent but in height as well. This enthusiastic team is also making new friends. After years of being secluded in the Social Work Gymnasium they are finally on main campus and the college community now has proof that they do exist, that they do practice drills, and that they do actually play with a basketball.

The junior varsity squad will play Baldwin on December 9th at home and the populace is invited to attend and cheer them on to victory (and prove that *Philadelphia* Magazine is not God).

Minority report still not released

(Continued from page 1)

UCLA and Professor Robert Marquez of Hampshire College, visited in mid-April, spending one day on each campus in addition to an orientation session. The members of the Committee were issued a variety of curriculum-related materials before their arrival, and while on campus spoke with students, professors and members of the Minority Task Force at Bryn Mawr and members of the Committee on Diversity at Haverford.

The Visiting Committee's report has been described by both Nancy Woodruff, Director of Minority Affairs, and by the Curriculum Committee, to whom it has been released, as "not very helpful." Though Woodruff allows that Bryn Mawr was viewed "generally favorably" in the report, she adds that "I wouldn't want people to think that we were

considered. The scant consideration we received was favorable." The report itself is a short one; it consists of 26 pages. Of these pages, six are devoted specifically to Haverford. There is no comparable section on Bryn Mawr, though the college is mentioned in several places. The report did offer some guidance in that "we received some minor support for programs we were already working on," commented Woodruff. Few constructive suggestions were made.

One paragraph of the report criticizes the administration for having not considered minority affairs within its yearlong curriculum review completed in May of 1981. Examination of minority concerns was deferred until the Task Force began its work a year later.

Another criticism of the

Visiting Committee was that diversity was not considered important at either campus. "The image that is projected in these basic handbooks would give us no hint that the issue of diversity forms any part of the guiding principle of the two colleges," states the report. The report then added that there seems not to have been significant cooperation in the area of diversity between the two colleges. In regard to the latter, Woodruff remarked, "I think that's probably true."

Bryn Mawr's program of interdepartmental courses received high marks, as did interdepartmental majors, such as Growth and Structure of Cities and Hispanic and Hispanic-American Studies. Woodruff describes this program as the "area of most optimism."

One difficulty with the Visiting Committee's report was that the report itself was received by the bi-college community only in September, after most of the decisions about curricular and extra-curricular changes had been made. As Woodruff remarked, "Had it arrived earlier, we might have used it as a planning tool for the academic year 1983-84." Thus, the development of courses such as the Peace Lectures Series course, "The Middle East and Central America" and the History of Religion offering "Literature of the Holocaust" cannot be traced to the Visiting Committee's suggestions.

Another recommendation of the college's internal Task Force, aside from having an external study performed, was the formation of a Minority Subcommittee to the Curriculum Committee. The goal of the Subcommittee is

to be the overseer of the curricular changes "which must be viewed not as 'adding on,' but as a reordering of priorities and a redefinition of subject areas, department by department."

In response to one of the specific charges of the Task Force to the Subcommittee, the Curriculum Committee as a whole drafted a letter to professors of new courses suggesting the inclusion of subjects relevant to women and minorities in these courses. Drafted by Woodruff and Dean Paula Mayhew, dean of women's studies, the letter was meant to suggest rather than enforce a possible approach. Woodruff expressed concern that the letter "could be perceived as relatively intrusive. The terminology is important. It is a letter urging cooperation rather than one which imposes sanctions."

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Swimmers fall to 'Ford

by Snoozer Archer

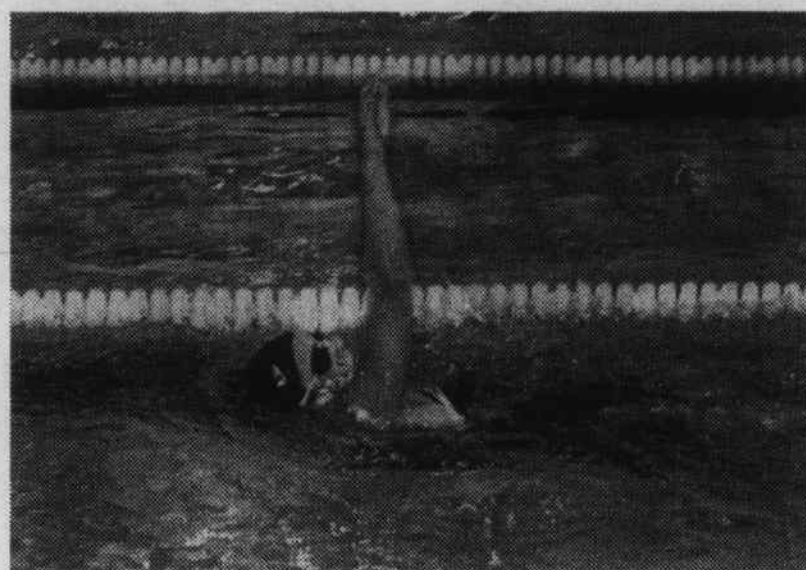
Despite the obvious lack of chest hair, the Bryn Mawr Swim Team held their own against the Haverford Swim Club last Wednesday. Though the swimmers did not win their individual events, their times were very good for the early season. Coach Lee Wallington was able to determine areas that need to be worked on which include the basic strategy of getting off the wall a little faster, and having enough strength at the end of the race to hit the timing pad hard enough to turn the little sucker off. Generally, Coach Wallington was pleased with the meet and hopes that first meet jitters are now out of the way.

Superior performances include the whole team with specific highlights being Lisa Brennan's 50 and 100 Fly, Claudia Stuart's 200 Back despite being in the middle of a pneumonia attack, and Annalisa Crannel's 200 IM. Amy Randall and Terese Grdina both stroked admirably in the 100 Free, as did Laura Chang in the 100 Fly and the 100 Free, Janet Homyak doing an all-time best 100 Fly though her opponents must have weighed at least 50 pounds more than she did, and Janet Lewis in the 200 Free.

Other exceedingly good times were returned by Amy Konowitz, Jamie Boyle, Marla Schwartzman, Mindy Hendrickson who did the most courageous 200 Back, Janna Briscoe who despite

last year's painful bout with swimmer's shoulder is back again for another season, Laura LaGassa, Serena Jung, Charlotte Dixon, and newcomer Kim Cline who gets the Visine award for having swum at least 30 lengths without the aid of goggles.

Coach Wallington feels that experience is the only thing this team is lacking as they do not yet know how to swim a race without dying at the end. And with her no hassle timing system that does everything but whistle Dixie if you spend at least 2 hours fooling around with it, Wallington is looking forward to a great season in her new pool that has been nominated for hosting the 1988 Summer Olympics. If you want to be part of this great organization



and aspire to one day meeting Mark Spitz, Coach Wallington is looking for timing assistants for the next home meet which is today, the 17th, against Villanova at 6:00 p.m. Spectators are now

safe from splashes and wet towels in the new spectator's gallery. Look guys, you've got your own gallery now, so come cheer for the everpopular Bryn Mawr Swim Team.

Fencing Club lunges for future team status

by Karen Sullivan

Any weeknight 8 to 12 Bryn Mawr students can be found in the dance studio of the Bern Schwartz Gymnasium, advancing, retreating, parrying, practicing footwork or performing such advanced techniques as the double ballestra lunge. These students compose the Fencing Club, which is now in the third year of its extended process of becoming a full-fledged team.

According to senior member Catherine Searle, plans are in the

making for scrimmages with teams from Temple University, William Patterson College, and Jefferson Hospital. The scrimmages and the current membership represent a marked increase in activity from the Fencing Club which originated three years ago. Coached by a graduate student, its membership dwindled from 15 to five members after the first meeting.

Membership in this year's club appears to be stable, the bulk of the participants having begun their fencing careers last year.

The club has been strengthened in particular by the addition of two freshmen who each arrived with two years of experience behind them. Searle herself has fenced for six years while clubmember Kristin Ikola has fenced for three.

Dedication

Enthusiasm for the sport appears to be contagious; seven of the 11 fencers who showed up for this year's first meeting had lived in Rockefeller last year.

In order to gain team status the club must show dedication and enthusiasm for three years as well as maintain a consistent group of members. The problems faced in gaining team status include not only competition from the Soccer and Softball Clubs with their larger memberships, but the cost of equipment as well. Copper strips, reels, and a machine are all necessary.

For non-fencers, one fences either "dry", with an ordinary steel foil, or "electric" with equipment wired down the fencer's back and attached to a monitor which registers when one fencer has "touched" another. At present Bryn Mawr has no electric equipment.

Alumnae money

Total costs could range from \$1500 to \$3000, depending upon the number of strips desired, said Searle. Funds will be forthcoming

soon, "only if the Club manages to scare up some money from an alumna," said Searle. If alumnae prove unreliable, it could be another two or three years from now that the Fencing Team will be a reality.

The club is tentatively meeting from six to eight o'clock on Tuesdays and Thursdays and from three to five o'clock on Mondays and Fridays. On Wednesday evenings the club treks to Haverford to practice with their electrical equipment and to acquaint themselves with a variety of fencing styles. Next semester the club hopes to combine a club session with an intermediate class in order to have a three hour long practice.

Searle emphasized that beginning fencers are "more than welcome" to the practices, as even the most advanced fencers need to practice the basic skills of footwork.

Freshmen gymnasts look strong

by Snoozer Archer

The Bryn Mawr Gymnastics Team has already begun their season practices with an ominous annual ritual—a diet program that includes daily weigh-ins. From mid-September to spring break the team will practice other tortures which include practicing a required 10 hours a week, lifting weights 3 times a week, taping various parts of their bodies, inhaling chalk dust, and bending

their bodies in strange and unimaginable positions.

But in spite of the knowledge of what lies in store for them, the team has increased their roster from last year's number of 7 to a grand total of 16 this year. Not only will the increased number of gymnasts add to their chances of participating in post-season tournaments, but this year will be the first in which a Division III National Invitational Tournament

will be held. The tournament will further add to their opportunities, as in previous years there had only been a combined Division II and III championship. But due to this changed program, Coach Lisa Novick is unable to make predictions of the number of qualifiers.

The team is strong, not only in returning upperclassmen but in freshmen as well. Dwyn Harbin, Dorothy Arriola, Carolyn Friedman, Elizabeth Durso, Barbara Kato, and Joan Flanagan are the seasoned veterans. Freshmen with the potential to do very well include Lori Hess, Rachael Feinsilber, and Jane Justice. You will be able to see the whole team in action, as there will be 4 home meets including the PAIAW championships, and Coach Novick hopes to be able to let everyone compete.

Practice is mandatory, as strength and flexibility only come from constant pulling, stretching, twisting, lifting, somersaulting, standing on one's head, and contorting one's spine in myriad directions. The team's first meet will be away on November 30th against Ursinus and West Chester, but their home meets will begin next semester in the new gymnastics area which has the best floor in the house.

Badminton warms up

by Snoozer Archer

When one hears badminton, one instinctively thinks of quiet backyards, the leisurely tapping of a little "whatchamacallit" over a net, and of course never being able to get to it to hit it back. Face it: not many people play badminton well, though they feel it's a kid's game. Here on Bryn Mawr's sleepy little campus, however, badminton is played with a vengeance and no Division III team goes unbeaten.

Sophomore Karen Spencer hits one mean birdie. She was a top-seated player in San Diego and is the no. 1 player at Bryn Mawr. Ava Kosiris and Anastasia Ashmen also can wop a fast one. Badminton is known as a think-

ing game where both the space to hit the ball and the time are limited. Maybe that's why Bryn Mawrers are fantastic at it. With the team winning 8 and losing 3 last year it was the winningest sport on campus. This year looks just as good with hopes that the doubles team of Joy Ungaretti and Sarah Hamlen will win PAIAW championships.

Coach Amy Wolford was unable to be reached for comment, as she was consulting with her advisor on her thesis which has a title as long as a badminton racket, but one is sure that she will agree that the Bryn Mawr Badminton Team will continue to net great victories as their season really gets under way next semester.

Divers make a splash in new swimming pool

by Snoozer Archer

Diving. One does not usually associate this word with Bryn Mawr, for in the past if you dove you usually cracked your head open on the bottom of the pool. But now in their newly segregated diving well, three top Bryn Mawr divers are doing twists, hops, and somersaults on their way to splashing successes.

Janice Kamrin, Cathy Pappas, and superdedicated Karen Herzberg are all in shape from various other sports. Coached by Sue Rudolph, a former 4 time national qualifier from Drexel who also holds all their records as well, they will jump on trampolines, lift weights, do the strangest sit-ups you've ever seen, and constantly dry themselves in the pursuit of glory. In the past Bryn Mawr has

had to forfeit diving competition, but no more.

Competition will not only include the one-meter board but the three-meter board as well, and it appears that all the divers will have the basic selection and number of dives in order to qualify for both. The divers will be videotaped—not for a Hollywood screen test but for a better understanding of how their dives look. (They are also interested in how big a splash they make.)

Swim Coach Lee Wallington had hoped for a better turn-out for the diving team and those who might be interested are still welcome. The diving team's first outing will be against Villanova on the 17th and clapping is permitted.